

INDIVIDUALISM
RECONSIDERED

SOCIAL ORDER

NOVEMBER 1954 • 40c • \$4 A YEAR

JOHN L. THOMAS

Clothes, Culture
and Modesty

KURT VON SCHUSCHNIGG

Social Thought
in Austria

Cornelius A. Eller
Roots for Reform

Francis J. Corrigan
You and Income Taxes

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Vol. IV

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Published monthly (except July and August) by the Institute of Social Order at 3908 Westminster Place, St. Louis 8, Mo.

SUBSCRIPTION RATES, \$4 a year; \$7 for two years; \$9 for three years. Single copy, 40c. Entered as second class matter at the post office at St. Louis, Mo., U. S. A.

A volume index to this review is published annually in the December issue. The contents are currently indexed in **Sociological Abstracts**, **Public Affairs Information Service**, **Population Index**, **Psychological Abstracts**, **Catholic Periodical Index**, **Current Sociology**.

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... just a few things:

FATHER THOMAS' ARTICLE on clothing was announced last month. Because of widespread interest in this subject, his article is being reprinted at once.

LAST APRIL Wilhelm Röpke reminded us of the chaos that exists in modern economic society and pointed out the desperate need for some kind of ordered principle. Father Cornelius A. Eller, a former member of the Institute of Social Order and now in the department of economics at LeMoyne College, Syracuse, N. Y., asks whether any stable order is possible under the conditions which he describes. Father Eller is at work on a second article which will discuss another problem-aspect of this subject.

NO AMERICAN WILL BE unaffected by the completely revised federal income-tax law. Dr. Francis J. Corrigan undertakes to present a balanced picture of two sharply divided views of the law's provisions.

AMERICANS ARE reasonably acquainted with the flowering of nineteenth-century Catholic social thought in most of the countries of western Europe. Less is known about similar developments in central Europe, and little information is available, except in such surveys as Melvin J. Williams, *Catholic Social Thought* and the more recent work edited by Joseph N. Moody, *Church and Society*. In this issue we

publish the first half of an article on the movement in Austria by a former chancellor of that country, Kurt von Schuschnigg, who was a distinguished participant in many of the events he narrates.

DAVID RIESMAN IS ONE of the few social scientists who can both gain enough popular attention to warrant a *Time* cover-story and merit a highly respectful hearing from his colleagues. In part this dual success can be attributed to his rare combination of penetrating, scientific observation and analysis with lively, easily intelligible expression. But the widespread interest in his work results also from the import of his chosen field of research. His studies focus upon the changes at work within American culture and the effect of these upon man. His three major works, *The Lonely Crowd*, *Faces in the Crowd* and the collection of essays reviewed in this issue, *Individualism Reconsidered*, are all concerned with "the changing American character," which was the sub-title of *The Lonely Crowd*.

TO THE OTHER SERVICES already indexing SOCIAL ORDER has just been added the survey, *Current Sociology*, an international indexing service offered by Unesco. All such indices listing SOCIAL ORDER are mentioned at the foot of the mast-head on the inside front cover of each issue.

F.J.C., S.J.

CLOTHES,

Culture and Modesty

Dressing a la mode and morally

JOHN L. THOMAS, S.J.

ANATOLE FRANCE once remarked that if he were to return after a hundred years, just one book would tell him what of importance had transpired—if it were a volume dealing with women's fashions in clothing. This would tell him more than works of philosophy, history or science. There is much truth in the French skeptic's observation. Beneath the external manifestations of fashion in dress lies a whole philosophy of man and society. The reason is that social customs and practices tend to express values which people esteem and hold worthy of preservation. A perceptive novelist like Anatole France believed he could discover the values by analyzing the fashions.

An analysis of American fashions in dress would be intriguing. In our complex society, where divergent value systems compete for acceptance, conflicting behavioral patterns may exist side by side. Hence conflict, confusion and no little misunderstanding concerning fashions may easily arise. It will be worthwhile, therefore, to study this whole problem of clothing in some detail. Contemporary fashion in dress offers an interesting example of two important social processes. First, it demonstrates how values or ideals are translated into behavioral practices.

And second, it throws some light on how minority-group values are affected by conflict at the practical or behavioral level. This latter point is extremely important since Catholics constitute a minority group in American society, and their problem is precisely how to meet on the practical level conflicts stemming from divergent value systems.

ROLE OF CLOTHES

Clothing serves three main purposes: protection, modesty and decoration. The history of dress in the Western world reveals that these purposes have been variously defined. Perhaps the most important change occurred in the latter part of the eighteenth century. Before that time, men vied with women in the elegance and elaborateness of their dress. Then occurred what Flügel has called the Great Masculine Renunciation. "Man abandoned his claim to be considered beautiful. He henceforth aimed at being only useful."¹ Since that period, women alone enjoy the privilege of displaying beauty and variety in dress; men's clothing has become austere and unchanging so that their highest goal is to appear "correctly" dressed.

¹ J. C. Flügel, *The Psychology of Clothes*, Hogarth Press, London, 1930, p. 111.

When we speak of fashion today, therefore, we tend to think of fashion in women's dress on the tacit assumption that there will be little variation in the ascetic garb of the male. Briefly, variations in fashion will be associated with changing attitudes toward the three main purposes of women's clothing. Although these purposes are closely inter-related in practice, our analysis will consider them separately.

First, clothing serves as protection. Variations in fashions related to this purpose of dress reflect two factors: changes in environmental conditions and changes in attitudes concerning bodily health and hygiene. Since clothing protects the body against heat and cold, seasonal and regional variations in climate will tend to be reflected in the type of clothing worn. More important, changes in environmental conditions such as paved streets, mechanized means of travel and well-heated buildings obviously affect fashions, e.g., the texture, amount and form of modern female dress. Further, attitudes toward bodily health and hygiene have their influence. The constricted waist and yards of material of some former fashions are now considered unhealthful. Increasing attention to the development of the body through exercise and extensive outdoor activity not only leads to the introduction of appropriate clothing but tends to extend its influence to other forms of female dress. Finally, contemporary faith in the hygienic effects of sunshine has led to a degree of exposure previously unknown in Western culture. This custom also has influenced fashions by lessening traditional inhibitions concerning exposure.

FUNCTIONS OF MODESTY

A second purpose of clothing is modesty. Among people of the Western cultural tradition, this purpose fulfills two functions. First, it is held that the generative parts of the body should be

clothed because they most clearly symbolize the rebellion of the flesh against the spirit.² Second, it is commonly recognized that the exposure and view of certain portions of the nude adult body of the opposite sex stimulates strong emotional reaction.³ Allowing for considerable individual variation, men and women in general differ markedly in their reactions. Women normally react with feelings of disgust or indifference, whereas men normally experience libidinous excitation.⁴ Further, the sight of some portions of the female body are considered more stimulating than others. There is general consensus that in our society the breasts and those portions of the body adjacent to the reproductive organs are highly stimulating. Other parts are considered much less so although, in this regard, custom plays an important role, so that unexpected exposure of normally concealed portions may prove highly stimulating.

These psychological facts have important consequences for modesty in female dress. Since it is the exposure of the nude which is stimulating, and it is precisely one of the functions of dress to regulate this exposure, variations in fashion associated with modesty reflect changing attitudes toward

² This is well expressed by St. Thomas. Having asked why clothing is necessary for man in his present state, Thomas writes: first, for protection and secondly, "for the covering of (his) ignominy lest the turpitude of (those) members should appear in which especially is manifested the rebellion of the flesh against the spirit." (*"ad tegumentum ignominiae, ne turpitudine membrorum appareat in quibus praecipue manifestatur rebellio carnis ad spiritum," Summa Theologica, 2, 2, 164, 2, 8.*)

³ This does not appear to be true among some peoples living in tropical regions of South America, Melanesia and Africa where complete nudity either of both sexes or of the men or the women is common practice. However, where the custom of wearing clothing is common, the possibility of excitation through exposure exists.

⁴ This fact is obviously exploited by modern advertising and various types of magazines predominantly purchased by males.

exposure.⁵ Hence, fashions may vary as follows. Clothing may cover the entire body except the face and hands and be designed to render inconspicuous those portions of the body considered stimulating. Clothes may be designed either to draw attention to themselves by their elaborateness and splendor or to accentuate and display the female figure. Finally, fashion may vary in emphasizing certain portions of the body. For example, interest may shift from the trunk, as in crinoline days, to the limbs, as it has in the twentieth century when women made their appearance as *bipeds*. Likewise, the uniquely female inspiration to bare the shoulders and neck (*décolleté*) introduced during the late Middle Ages was accompanied by a lowering of the corset to bring the breasts into greater relief, with the result that this portion of the female's body has remained a center of interest in fashion ever since.

A third purpose of clothing is decoration. This answers more than the mere need for display. In a very real sense, clothes are an extension of the person. Considered under this aspect, they are the external manifestation of inner values, whether achieved or ascribed. This symbolic character of clothing is most evident when dress is used to denote status, as in a uniform, or virtue, as in the wearing of white for First Communion, or sentiments, as in the wearing of black for mourning.⁶ Further, dress symbolizes types of social action. There is the severe business suit, the elaborate formal and the plain house dress. Finally, clothing is an index of personality. It indicates good taste or

bad, care or slovenliness, self-confidence or insecurity, reserve or coquettishness, mature self-respect or brazenness.

VARIETY IN DECORATION

Variable factors in fashion associated with clothes' decorative purpose may be summarized as follows: 1. there is variation in the use of dress to reflect regional and even national differences; 2. variations occur in the use of decorative clothing to signify differences in rank, social class and occupation; 3. fashion varies in the amount of conspicuous display countenanced in dress;⁷ 4. fashion will vary according to the period of life—maturity or youth—most admired in the culture. (In the past, fashion was oriented around the matron as model, but in our society, which places a high premium on youth, fashion tends to display the youthful figure and exploit the youthful "look" in dress—thereby popularizing various types of diet and reducing exercises with obviously limited results.) 5. Variation in the decorative purpose of clothing reflects shifts in emphasis between display of clothes and display of natural bodily form.

Evidently what is considered decorative or attractive in women's dress bears a definite, though frequently subtle relationship to current views on modesty.⁸ This close relationship is the source of much misunderstanding between the sexes. Since women normally experience no libidinous excitation from sight, they tend to regard the subtle interplay of natural bodily form and dress as

⁷ It will be recalled that the seventeenth century Puritans reacted strenuously against the lavish display of their contemporaries.

⁸ In this connection it is interesting to note that whereas in former times "dressing up" to look attractive meant putting on more clothing, today "dressing up" implies putting on less. Owing to change in the concept of modesty, modern woman relies not on the amount and elaborateness of her dress, but rather on the artful blending of her natural bodily form and what clothing she does wear to make her attractive.

⁵ This generalization holds true provided we realize that certain garments, such as the sweater, may reveal (expose) while ostensibly covering.

⁶ That symbols may be arbitrary is evident from this last example. White is the emblem of mourning throughout the Orient as it was in the Occident until 1515, when Anne of Brittany introduced the custom of wearing black for mourning on the death of her husband, Charles VIII.

permissible means of appearing attractive (they emphasize the *decorative* aspect of the relationship). Men, on the other hand, since they are normally stimulated by exposure or accentuation of certain portions of the female figure, tend to see in this interplay an attempt at excitation (they emphasize the aspect of *modesty* in the relationship). Since women use this form of display primarily to appear attractive to men, they cannot logically pretend to ignore the male's interpretation of their actions in this regard.

We can summarize the points covered. Wherever clothing is worn, it serves three main purposes: protection, modesty and decoration. Changes in fashion reflect changes in the way these purposes are defined in a given society. Ultimately, new definitions result from modification of external environment and/or development of different views concerning health, beauty of the natural bodily form and the meaning of modesty. Today, in its amount, texture, color and form, women's clothing reflects 1. our extensive control over the inconveniences and inclemencies of external environment, 2. emphasis on bodily vigor achieved through outdoor exercise and sun worship, 3. a striking faith in the attractiveness of at least some portions of the nude body and 4. a subtle awareness of the modern preoccupation with "sex," almost completely divorced from its moral context.⁹

CONFLICTS IN CULTURE

This brief discussion of variable factors in fashion gives a necessary background for understanding a minority's problems related to dress in a complex culture. Some aspects of fashion imply moral evaluations. They reflect judgments concerning the right to conspicu-

ous display, the meaning of the body and the purpose of sex. In a complex society, therefore, it should occasion no surprise if conflicts arise concerning fashions in dress. People tend to act as they think. Different value systems tend to result in different behavioral patterns.

Now if Anatole France were to return today, his analysis of contemporary fashions would undoubtedly indicate that they reflect a type of easy-going naturalism, characterized by its accent on youth, comfort and bodily health, emphasis on physical rather than spiritual beauty, a practical denial of moral significance to sex, and consequently, readiness to exploit the erotic in advertising, entertainment and dress. Implicit in this naturalism is a denial of man's supernatural destiny or at least of its pertinence in temporal affairs, a studious refusal to face the consequences of the Fall and a naive trust in the natural goodness of human nature and its undisciplined drives.

The existence of a Catholic minority in such a cultural setting is complicated by the fact that customs, practices and institutions are undergoing constant change. Catholics' problem in the face of change is twofold: they must reject what is objectionable in terms of their value system, and must integrate what is acceptable. In either case they must have constant recourse to basic principles lest they reject what is acceptable and try to integrate what must be rejected. Further, basic principles must be kept clearly in mind lest they reject the right thing for the wrong reasons, or overemphasize one aspect of a virtue at the expense of others.

The basic tenets of the moral law are rather easily grasped. But the task of working out its specific applications to clothing is extremely difficult because of the numerous variable factors which must enter into our judgment. We have already considered some of these,

⁹ Some modern apparel can scarcely be credited with subtlety. For example, the "Bikini" is obviously a not too artful attempt at "sex-tease."

such as fashion, differing psychology of the sexes and changing attitudes toward the three basic purposes of clothing. Further, when dealing with man, the rational creature, it is not only the objective act in itself which must be considered but also its meaning or significance in a definite context. Even man's sensible perceptions bear the imprint of his rationality so that in his conscious life there is no such thing as a pure sensation. Each sense stimulus is interpreted and given meaning by the recipient. Consequently, we cannot a priori conclude that a given act, for example, of exposure, will produce a given effect.

CHRISTIAN VIEW

Finally, in working out practical norms concerning dress, Catholics must keep two preliminary considerations in mind. First, Christianity teaches profound respect for the elevated dignity of the human body, which, though corruptible, is destined for immortality. (1 Cor. 15, 42-43) The body is not to be considered as merely "animal" or degraded, nor is any part or portion of the body to be judged unclean or evil. Likewise, the basic drives, forces and potentialities of the body are not to be regarded as shameful or evil in themselves. The body was created as the instrument and companion of the soul; together as component elements they form the human person.¹⁰

Second, inner unity and order in man is not simply a static, given reality—it is a dynamic state to be achieved and maintained. The human person exists in a state of tension through a necessity inherent in its very structure. To be sure, body and soul, the two component principles of the human essence, have an internal proportion to each other resulting in substantial union, but the body, since it is composed of matter, is

subject to the laws of matter. Consequently it offers the possibility of conflict and opposition. As St. Thomas states: "this conflict coming of opposed desires does not arise exclusively from sin, but also from the necessity of matter. For since man possesses a sensibility, he cannot but feel pleasure and desire for pleasurable things, and many of these are contrary to reason."¹¹

GUIDING PRINCIPLES

This opposition is so real that according to Catholic teaching, a gift of special assistance is needed to compose the conflict. Our first parents possessed this grace in the state of innocence, but this preternatural gift was lost as a consequence of the Fall so that today men are in the tragic state of tension so graphically described by St. Paul: "I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members." (Romans, 7,23) As St. Thomas points out when speaking of the virtue of temperance which regulates, according to reason, the sensitive appetite in the pleasures of taste and touch, these powers "can most easily bring unrest to the spirit, because they belong to the essence of man."¹² It follows that man is daily confronted with the arduous task of imposing right order in the use of the pleasures of taste and touch. Because they are necessary for the development and survival of both individual and species, he cannot forego their use; yet, because they represent most powerful drives in his nature, their use must be subjected to right reason lest they destroy his inner order and disrupt the peace of the community.¹³

With these considerations in mind, we can turn to the basic principles ap-

¹⁰Pius XII, "Sports and Gymnastics," *The Catholic Mind*, 51 (September, 1953) 571-72.

¹¹*De Anima*, 7, 8.

¹²*Summa Theologica*, 2, 2, 141, 2, 2.

¹³See John L. Thomas, "Sex and Society," *SOCIAL ORDER*, 4 (June, 1954) 242-48.

plicable in working out practical norms governing moral rectitude in dress. Catholic moralists develop the principles in their treatises on the virtue of modesty. Following St. Thomas, we find that modesty is one of the virtues annexed to temperance in a secondary sense, that is, it is an application of temperance to a set of subsidiary acts. Specifically, modesty is the virtue which moderates "the external manner, in style of dress, comportment, conversation, so as to order all things by reasonable decorum, having regard to place, time and person."¹⁴ Hence, modesty requires that we put the stamp of right reason on our external actions and dress. According to St. Thomas, lack of moderation in dress arises either from failure to follow the custom of those with whom one lives or from an inordinate attitude of mind. Classified as inordinate attitudes are: seeking glory through display in apparel, immoderate seeking of bodily comfort through clothing, oversolicitude for dress, slovenly carelessness and negligence in dress used to gain esteem.¹⁵

This approach to the problem of moral rectitude in dress fits the act of wearing clothes into the broad context of rational human conduct. Man as a rational creature should show reasonable decorum in dress, having due regard to place, time and person. Since the term, reasonable decorum, takes on special significance for women's dress owing to the different psychology of the sexes, it will be necessary to study this application of modesty in greater detail. As we have indicated, men may be sexually stimulated by certain types of exposure. Consequently, reasonable decorum in dress requires that women take this fact into consideration and avoid any fashion which is likely to excite venereal

pleasure in normal males contrary to right order.¹⁶

Although this specific application of modesty in dress is related to the virtue of chastity, one must not confuse the two virtues. Chastity has absolute norms based on human nature considered in itself and consequently valid for all times.¹⁷ The acts which chastity prohibits are clearly defined and unchangeable. The function of modesty in dress, as it relates to chastity, is to protect or stand guard over an avenue which experience teaches may lead to unchaste acts. Consequently, the fashions which it prohibits cannot be deduced from any universal, a priori norm. Experience shows that the power of clothing to stimulate venereal pleasure differs according to persons, times and places. Custom plays an interesting role here, since as the moralists say: "What is customary does not affect us."

WOMEN'S PROBLEM

It should be noted that this aspect of morality in women's dress has peculiar significance today because of the different roles men and women are expected to play in our society. In relationships between the sexes, men are expected to take the initiative; the role of women is to attract. Consequently, to be dressed attractively, which often means little more than to be dressed *à la mode*, is of supreme importance for

¹⁶Unfortunately, as a result of the modern emphasis on "sex," the traditional concept of modesty in dress has been restricted to signify almost exclusively this specific application of the virtue. In this limited sense, immodesty implies something positively indecent. As we shall point out, this is an excellent example of how a minority's value system may be affected by the dominant culture.

¹⁷Chastity may be defined as "the moral virtue that controls in the married and altogether excludes in the unmarried all voluntary expression of the sensitive appetite for venereal pleasure. This pleasure is normally associated as well with the full exercise of the generative functions as with the movements of the generative organs as they are preparing to function." Davis, *op. cit.*, 2, 200.

¹⁴Henry Davis, *Moral and Pastoral Theology*, Sheed and Ward, New York, 1941, 1, 268.

¹⁵*Summa Theologica*, 2, 2, 159, 1.

women in our culture. Since husbands are not selected for them by their families, they must "attract" a suitable male and continue to attract him in the face of all future competition. Hence women, with their different psychological makeup and dissimilar role, may find nothing reprehensible in fashions which aim at making them "attractive" through the subtle interplay of natural bodily form and artfully designed clothing.

We must conclude that, granting 1. women's need to appear attractive in our culture, 2. the rapid change in women's status and roles in society, 3. the introduction of new concepts of health and 4. the fact that "what is customary does not affect us," the precise point at which a given fashion begins or ceases to be an occasion of sin is difficult to determine. This indicates that no exact measuring of lengths, depths, weights or quality of sheerness or clingingness is of much help in determining the sinfully stimulating quality of women's dress. It is not surprising, therefore, that moral theologians refuse to spell out specific rules in this matter. In general, they lay down the following norms: 1. One who deliberately seeks to arouse sinful passion in another through manner of dress is doing evil. 2. In our Western culture, unnecessarily to expose or to dress in such manner as to call undue attention to the portions of the body adjacent to the reproductive organs and/or the breasts is wrong. 3. Any marked exposure of portions of the body usually covered in a given society, since such unaccustomed exposure is likely to be an occasion of sin to others, is morally reprehensible.

Does this mean that Catholic women will be innocent of sinful exposure in dress if they follow the prevalent fashion but carefully avoid extremes? The answer is yes, since the individual woman who carefully avoids extremes

in following the prevalent fashion has reasonable assurance that her dress will not be an occasion of sin to the average male.¹⁸

The impossibility of formulating more specific norms suggests one very important observation. It is too frequently forgotten that the significance of dress for the preservation of chastity is not found primarily in the type of dress itself but rather in the relationship of dress to the type of association between the sexes tolerated in our society. By this I mean that it is missing the point to stress the erotic character of modern fashions in the belief that the simple view of a figure so clad will by its nature arouse passion. Experience shows that once a custom is established, this is simply not true. The real danger to chastity arises from the fact that our culture tolerates prolonged, unchaperoned relationships between the sexes, particularly adolescents, and it is *under these conditions* that the type of female dress takes on real significance for the preservation of chastity. For example, where it is customary for girls to wear shorts and a halter around the home, it is unlikely that the mere casual view of them will be an occasion of sin to the average person. On the other hand, to go for a day's outing with a "date" clad in such apparel, considering the freedom and intimacy tolerated by our society, can very readily become the occasion of sin. Under such conditions, physical nearness and prolonged exposure may easily lead to serious temptation.

¹⁸This does not necessarily mean that she will be observing that "reasonable decorum" required by the virtue of modesty. As I have indicated, clothing is an extension of the person, and Catholic women should react against the naturalistic cult of physical beauty by dressing in such a way as to gain respect for their person, not merely admiration for their body. Paradoxically, modern women, while eagerly seeking equality as persons, dress in a manner which draws attention only to their bodies. Consequently, they promote men's tendency to regard them as "things," as

COMPLEX PROBLEM

To recapitulate briefly, we stated that fashions in dress exemplify two social processes: how values are translated into behavioral practices and how minority values are affected by conflict at the practical level. In dealing with the first, we pointed out that fashions vary according to changing attitudes concerning the basic purposes of clothing. Some of these attitudes imply moral evaluations, and an analysis of contemporary fashion indicates that these are premised on a philosophy of naturalism. Consequently, the Catholic minority faces the delicate problem of rejecting what is objectionable and integrating what is useful. Since this requires a clear understanding of the general principles governing moral rectitude in dress, we next proceeded to outline these principles. There now remains to show how minority values are affected by conflict at the behavioral level. As we have indicated, a minority's rejection of an objectionable practice may be vitiated in two ways: the right thing may be rejected for the wrong reasons; one aspect of a virtue may be overemphasized at the expense of others.

Let us illustrate this second process by selecting for "case" study one contemporary movement promoting modesty in dress. The program of the SDS (Supply the Demand for the Supply) Modesty Crusade is active in many of our major cities. This program has two highly commendable aims:

First, to develop in each girl and woman a love for purity and the desire to live and fight and even die for the Christian principles of modesty and decency; and second, to stimulate a great enough demand for modest, attractive clothing so that the designers, manufacturers, buyers and retailers will find it necessary to make such SDS clothing available for all.

"sexual objects," as the psychiatrists put it, rather than as persons.

The Crusade's positive program is formulated on the basis of a "general principle" and eleven "general standards" applying it to specific types of women's clothing. The general principle states:

Christian modesty demands, under pain of sin, that dress be such as to conceal and in no way emphasize the parts of the body which, if revealed or suggested, are an occasion of sin to normal individuals.

The general standards representing specific applications of this general principle, contain among other things prohibitions on "all bared midriff styles," "strapless swim suits," all strapless and halter style formals, extensive décolleté and "short" shorts. They also formulate directives for various types of clothing such as sweaters, skirts and slacks.

CONCERNED WITH CHASTITY

An analysis of the general principle indicates that the Crusade is interested in only one aspect of moral rectitude in dress, namely, that which relates modesty in dress to the virtue of chastity. Second, in answer to the question: What are the parts of the body which, if revealed or suggested, are an occasion of sin to normal individuals? the Crusaders point to the general standards which they have formulated. But do these "standards" represent logical applications of the general principle so that if one accepts the general principle one must accept the standards? Consideration of what we have said concerning the variations in fashion and the force of custom shows that this is not true. The point is an important one. The general principle states an obligation binding "under pain of sin." Do the specifications enumerated in the standards likewise bind under pain of sin? Since they apparently do not, we have here an example of condemning the right thing for the wrong reasons. That is, the standards represent judi-

cious norms for observing that "reasonable decorum" in dress demanded in Catholic women by the virtue of modesty. For the most part, however, the types of clothing which the standards condemn cannot be shown to be "an occasion of sin to normal individuals" in our society.¹⁹

An intriguing assumption found in SDS literature is a further indication of some confusion. It is stated that Crusaders should demand "modest clothing that is both beautiful and stylish." But this is precisely the point at issue: it is because modern views of what is beautiful and stylish seem to clash with Christian principles of modesty that the problem has arisen. As we have pointed out, the beautiful and the stylish are highly relative factors. The thirteenth-century woman with her long-sleeved *cotte*, parti-colored *surcot* and fur-lined *garde-corps* was considered beautiful and stylish. So, too, was the Victorian lady with her desperately constricted waist, monstrous bustle and heavy, dragging skirt. Beauty and style in dress are not absolutes to be deduced a priori from the nature of clothing or the form of the female figure.²⁰

Second, there is the point of emphasis in the program. As we have seen, the basic threat to chastity today arises from the unprecedented freedom in the relationships between the sexes tolerated in our culture. Manner of dress clearly takes on added significance under these conditions, but the Crusade's emphasis on specific items of clothing and on

sins of sight scarcely represents a realistic, integral approach to the perplexing problem of maintaining chastity under modern conditions.

There is a further danger in this emphasis on specific items and exact measurements, since these are presented as necessary applications of the general principle binding under pain of sin. This places an undue accent on the erotic aspects of clothing which can only result in an unhealthy oversensitiveness and confused consciences among adolescent girls. We must never overlook the serious consequences of labeling as sins associated with chastity, actions which in themselves are merely "crude," "bad taste," or objectionable for other reasons. Adolescents who discover they have been misled in this matter can readily conclude they have been misinformed on other moral points.

In conclusion, our study has revealed the problems a minority encounters when reacting to objectionable practices in the dominant culture. There can be no question that a positive program for modesty in dress is needed to counteract the prevalent naturalism in modern fashions. However, the SDS program appears deficient in the following respects. First, it has restricted its consideration of moral rectitude in dress to one aspect of the virtue of modesty. Second, this has led it to condemn the right thing for the wrong reason. Third, the result has been an undue emphasis on the erotic aspects of dress with the consequent danger of creating oversensitiveness and confusion among adolescent girls.

Our study of clothing reveals that only if basic principles are constantly reapplied to new situations will a minority's value system be maintained intact. But the new application of old principles must be balanced and integral, lest in reacting to obvious evil, we forfeit some of our Christian heritage.

¹⁹Since the Crusade makes its appeal primarily to adolescent girls who are clearly not trained to make fine distinctions—indeed, research has shown that they possess far from adequate concepts even of the nature of chastity—is it prudent to add to their confusion?

²⁰Obviously, what the SDS literature wishes to say is that Crusaders should modify modern fashions in conformity with Christian principles and thus, by their example, prove that with proper selection one can meet modern standards of beauty and style and still be modest.

Roots for Reform

Can economic order based on status grow when workers are rootless?

CORNELIUS A. ELLER, S.J.

HOW readily do American workers leave one job, industry or place of residence for another?

This question constitutes a major part of the problem of labor mobility. One recent study, for example, shows that in a ten-year period three-fifths of the employees in a number of large cities worked for more than one employer and three-fourths of these changes of employment were also transfers to other industries. About one-fourth of the skilled workers covered in the survey changed their place of residence during the decade.

According to another study, twelve million workers were not living in the same dwelling they had occupied one year before, and of these about 3.5 million had crossed county lines. From various data it has been inferred that the average worker can be expected to change his residence about eight times during his working life and his community about two or three times. So much for a statistical stimulant to thought.

Some students of society derive great satisfaction from these and similar facts, regarding them as proof of the genuine freedom which American workers enjoy. A man can move from job to job, industry to industry, city to city, without let or hindrance, as whim or self-interest directs. He is as free as a bird on the wing. Moreover, economists point out that a high degree of mobility is beneficial both to

society and the individual, because it enables workers to move quickly from areas where work is scarce to areas where workers are scarce. The purely economic view recommends as close an approximation to perfect mobility as possible, for such mobility is one of the conditions for attaining the full benefits of pure competition.

THE DEBIT SIDE

All this is undeniable. These advantages and benefits are genuine and important, but the big red apple has a worm in it. The rosy economic aspects of labor mobility are not the only ones. There are also certain socially undesirable consequences implicated in a high degree of labor mobility which must be weighed against the real but narrower economic gains. And it is not at all easy to perceive which side of the balance will sink down.

At this point we should note, by way of parenthesis, that the only kind of mobility we are here interested in is that which has its origin in the failure of the industrial worker to settle down to a stable "vocation." There are other kinds of mobility which are not pertinent to this discussion, e.g., the migration of surplus farm workers to cities, the job-shifting of young workers while they are looking for something suitable and permanent, changes of residence necessitated by a growing family or following upon increased income and similar movements not related to the character of modern industry.

The central fact, of a partially economic character, which is revealed by the statistics of labor mobility is the rootlessness of the modern American industrial worker. This rootlessness is twofold: the separation of work from life and the loosening of community ties. Let us examine the former of these.

Many scholars have affirmed the existence of a cleavage between work and life in modern industrial society, which the data on labor mobility appear to confirm. Perhaps it would be more accurate to term it a lack of integration of work with the rest of life, or a separation of work from the activities which we pursue, at least in part, for the satisfaction we derive from them. Thus a man's work is set apart, as it were, in the category of a pure means, of disutility unmixed with satisfaction. By and large, economists have regarded work in this light, and their conception seems to be increasingly verified in today's massive industrial world.

This idea of a dichotomy, of a split or disharmony in the modern industrial worker's life may be rather vague and elusive. Perhaps it can be clarified by the following considerations.

A lawyer who is still fascinated by the law, a teacher who loves to teach, an artist, each makes a living from his occupation, but it is not a mere job or a mere means of earning a livelihood; it is much more than that. Such a person derives deep satisfaction from his occupation; he is immersed in it. It is not merely making a living but an important part of living itself, in the subjective sense of activity carried on, at least in part, for the sake of the satisfaction derived from it.

This is the sense in which the term is used in economics. We all recognize this when, for example, we say that a certain lawyer eats, breathes and sleeps law. His occupation is not placed in a sealed compartment but is fused and in-

termingled with the rest of his life, making of it an integrated whole. He is always a lawyer. As a result, such a man's working life is happy. His occupation is not just a grim, unpleasant necessity. It is a joy.

WORK FOR MONEY ALONE

Compare this attitude towards work with that of the young lady who operates a typewriter all day in the lawyer's office. For her, work is routine drudgery, undertaken out of some necessity. She does the minimum required. She watches the clock and takes advantage of every possible break. She dreads Monday morning and looks forward eagerly to quitting time on Friday. When she closes the office door behind her at five o'clock she leaves her occupation behind her completely. Whatever satisfactions she enjoys in life derive from her activities outside the office. Her occupation is solely a source of money income, and her attachment to it is so slight that she will readily give it up for something else.

Now the point is that in the days before mass-production industrialism a close union between work and the rest of life was normal and characteristic. A man took up a craft at an early age and engaged in it for the rest of his life. He had a stable occupation. He became highly skilled, was proud of his skill and derived satisfaction from its exercise. He had a definite function to fulfill in society and was permanently associated with a certain functional group. He had roots. He had strong ties with other men. The human propensity toward stability and assurance of place and function was largely satisfied. The practice of his craft was one of the major interests and facts of a worker's life. He was known as a carpenter or tinsmith or stonecutter. His craft was so interwoven with his life that it was one of his identifying marks.

Today this is far less common, and the trend seems to be away from it. Is-

lands of the old craft life are still found in modern industry, but they are no longer characteristic of industry as a whole. Many workers nowadays have no stable connection with a definite occupation or industry. This year they work in the automobile industry, next year in the textile industry. This year they paint automobile bodies; next year they tend a spinning machine. A worker's relationship to, and interest in, a particular industry or job is thus purely ephemeral. This is reflected in the fact that we do not as a rule identify a mass production worker by his occupation.

SKILLS DISSIPATED

This occupational transiency is greatly facilitated by the dilution of skills, which has been progressing relentlessly as a part of industrial rationalization. Jobs are designed according to the principles governing machine design: maximum productivity and minimum unit output cost. What was formerly one job may now be broken down into a dozen, each consisting of a few simple operations quickly learned by even the dullest inexperienced person. Much industrial work is thus being reduced to some sort of common denominator; it is being greatly simplified, and the distinguishing features of various occupations are being eliminated. Obviously this makes transferring from one job to another easy—nothing like changing from bricklaying to toolmaking.

But it also eliminates satisfaction and interest from the job and sets it apart from the rest of a man's life. It has a disintegrating effect. Work becomes sheer drudgery, and satisfaction is sought outside one's occupation. Marvelous products are being made in mass production factories, yet few workers who cooperate in producing them really enjoy their work. The man who is bored by his routine job in a television factory will thoroughly enjoy making

his own television set in his basement after working hours. The difference lies in the way in which work is organized.

The managers of industry themselves recognize the uninteresting character of many, perhaps most, jobs in mass-production factories. They seek to mitigate the monotony by various expedients extrinsic to the job itself: music on the assembly line, rotation of jobs, relaxation periods. It seems to be taken for granted that the work itself cannot be interesting, therefore motivation is supplied from sources outside the job itself. Benefits which counterbalance the drudgery of the job and make the factory a pleasant place to work even if the job is uninteresting are provided. There are recreation programs, pensions, health services, profit sharing and many other schemes with a similar purpose. Thus the well-springs of productivity are tending to lie wholly outside the productive activity itself.

EFFECT ON SOCIAL REFORM

It is not being suggested that we can turn the clock back or that the industrial life in days of old was utopian. Nor are we denying that great benefits have accrued to workers by reason of modern production methods. Not at all. The point to which this analysis leads is simply this, that plans for reforming economic society must take actual conditions into account. They must not be based upon false assumptions.

Now it seems to me that, as a rule, Catholic plans for reforming industry by reorganizing it according to vocational or functional groupings suppose a rather high degree of occupational stability on the part of American workers. I say this because such plans envisage a kind of industrial democracy, some kind of joint participation by both owners and workers in business decisions.

Now in most cases workers' participation could not be direct but only

through representatives, and it would be an empty formality, in no way changing the worker's real status, unless he took an active interest in his group, in the election of representatives and in the formulation of policy. This seems to assume that the worker has strong ties with a particular occupation and industry, for it supposes that his interest is keen, that he feels a sense of responsibility for the welfare of his vocational group, that he really cares about the long-run prosperity of a particular industry.

If he does not have this interest and sense of responsibility, then professional labor representatives, men who make a vocation of speaking and acting for the workers, will run the show. And, in this case, it is difficult to see how the individual worker will be more closely integrated into industry or how he will have a more effective control over his own economic destiny or how he will achieve a greater sense of "belonging." Moreover, it is difficult to see how the worker's interests will be better cared for than they are now under collective bargaining.

Therefore, before we seriously propose to change the structure of industry and reorganize it along vocational lines, we must be sure that worker rootlessness is not such as to defeat at least one of the major purposes of the proposed re-organization, namely the worker's participation in management decisions. Presumably, the purpose is to make this participation real, not merely nominal. Presumably, the object is not to contrive luscious plums for labor politicians.

Because workers are *in* groups, it does not follow that they have been integrated *into* them. If they frequently leave one group and join another, they can hardly have more than a half-hearted, indifferent attachment to any one. How can such men be expected to have a deep-seated interest in the

Two Questions

In order to augment her husband's earnings, [a woman] betakes herself also to a factory, leaving her house abandoned during her absence. The house, untidy and small perhaps before, becomes even more miserable for lack of care. Members of the family work separately in four quarters of the city and with different working hours. Scarcely ever do they find themselves together for dinner or rest after work—still less for prayer in common. What is left of family life? And what attractions can it offer to children?

PIUS XII, *Woman's Duties*

affairs of any group? Even when men have a stable place in a group, as is true of many craft unions, they show little interest in its affairs.

There seems to be a centrifugal force in operation in modern industrial society, which tends to tear men away from one another, while at the same time it heaps them together in close physical proximity. It loosens bonds, weakens ties and creates masses of men in place of stable organically united societies.

Perhaps, then, it would be wise and realistic to base our plans for industrial reorganization on the assumption that we are dealing with a mass society, in which individuals enter into groups but, in large measure, do not become firmly incorporated into them. They associate with others but do not become firmly united with them. In such a society government and decision-making automatically become concentrated in the hands of professional managers, politicians and spokesmen. Under such conditions, could the vocational organization of industry achieve its ends?

You

and the new tax bill

FRANCIS J. CORRIGAN

LIKE Paul Bunyan's year of the blue snow, 1954 may well go down in history as the year of the big tax cut. Starting last January, Congress reduced personal income taxes ten per cent, with a \$3 billion annual saving. At the same time, the excess profits tax was repealed, saving corporations \$2 billion a year. In April, excise taxes were lowered about \$1 billion a year. This summer, Congress approved a sweeping 929-page technical revision of the nation's tax laws, which will save individuals and corporations close to \$1.4 billion in the 1954-55 fiscal year, and considerably more in the future.

This bill, the first complete federal tax overhaul since 1876, was designed to clear the legal jungle of old tax rules, plug loopholes, remove inequities and most important, provide incentives for new economic expansion.

The new law's benefits are both direct and indirect. Some will be felt immediately—or at least when the taxpayer figures his liability. Working mothers, for example, get a break. They can deduct up to \$600 for child-care costs. Farmers can charge off soil and water conservation expenses. Persons over 65 will not file returns if they have less than \$1,200 gross income. Larger medical deductions are permitted. More people can be claimed as dependents. Children under nineteen or going to school can now earn over \$600 a year and still be claimed as dependents, if the

taxpayer contributes at least half their support. Taxpayers get another month (to April 15) to file and pay.

While these and other direct benefits are important, the bill will be approved or condemned on its indirect effects. Over this point, there are two sharply conflicting sides: Those who like the bill ("it helps investment") and those who don't like it ("it does nothing for consumption"). Each side demands unbiased attention. First the investment side.

MORE JOBS NEEDED

If increasing productivity, rising standards of living and expanding job opportunities be the goals of our economic system, then our tax policies must encourage those objectives. On the premise that, given a chance, business will expand, the Eisenhower administration is tying its political future to the philosophy that tax power handled wisely and carefully will actually stimulate economic growth. By this bill, the burden of providing future economic expansion will rest more and more with individuals and industry and less with government.

Our country currently produces about \$356 billion of goods and services yearly (Gross National Product). While this figure is high, it is not enough to provide work for all who want jobs. Presently, (September, 1954), there are some 3.2 million out of work. This unemployment (and unchecked, it could

lead to trouble) stems from various causes: technological change, seasonal and long-run variations, cut-backs in defense and other government spending and a basic readjustment in our economy.

Dr. Arthur Burns, the President's chief economic adviser, warns that the task of providing peacetime jobs will require in the next five years, an \$85 billion increase over the present GNP. By 1975, with a population estimated by the Census Bureau of 200 to 220 million, new and additional investment of at least \$265 billion will be required to provide jobs for 1975's additional workers (22 million). To come anywhere near this target, there must be a marked step-up in virtually everything. More production, more inventions, more investments, new stores and businesses will be required. "Expand or expire" may well be the choice.

The new bill attempts to meet this expansion problem on two fronts: dividends and depreciation. In both cases, the aim is the same: make risk-taking more attractive by providing incentives.

One of the law's most controversial aspects is the provision partially easing the double taxation of dividends. In a sense, today's investor must walk the tax plank twice. First, before the corporation can return any profits to its owners, the government, as a "silent partner," takes 52 per cent of them. When the balance reaches the stockholders, via the dividend route, the government is waiting to tax these same dollars again.

The new bill, while not ending the practice, does do something about it. Stockholders are now permitted to exclude a portion of their dividend income from their returns and receive a credit on the balance. This provision is a recognition on the part of the bill's sponsors of the close correlation between risk and reward. Some seven million stockholders will save over \$200

million in this current fiscal year and close to \$350 million in future years.

JOBS TAKE CAPITAL

In any discussion of dividends, it must be remembered that business, before it can pay out anything, must first make a profit. To do this, it must cover costs and give people what they want.

However, it must spend money before it can make money; it must build plants, buy machinery and materials, hire workers. To accomplish this, large sums are needed. According to the National City Bank, the cost of providing plant and equipment for one job in steel is \$12,300, \$20,000 in chemicals, \$41,000 in petroleum and for all manufacturing an average of \$15,000 per job.

If business is to grow, even greater sums will be needed in the future. It is unrealistic to think that this money will come forward without some hope of reward. Since the heavy hand of taxation influences profit, the choice of whether to risk or not to risk can be an important one. This bill's treatment of dividends is a logical first step in making risk-bearing more worthwhile.

The omnibus tax bill also provides new depreciation rules. The Administration, by permitting more flexible depreciation allowances, hopes to increase productive efficiency. Businessmen, farmers and shopkeepers are now encouraged to replace obsolete tools and equipment, even though not worn out or fully written off. Except in wartime, this was not permitted.

Under the old law, fixed assets had to be depreciated under the so-called "straight-line" method. Thus, an asset costing \$1,000, with a useful life of ten years, would be written off at the rate of \$100 per year for ten years. The new law speeds up depreciation allowances by permitting two-thirds of an asset's cost to be written off in the first half of its life. Thus, on this same

\$1,000 machine, \$200 would be deducted the first year, leaving \$800 unamortized. In the second year, \$160 would be charged off, leaving \$640, and so on. In five years, or in half of its life, over two-thirds of its cost or \$672.32 would be written off. By faster write-offs, industry will more quickly get back its outlay in tools and equipment, making it possible to look around for something better.

The old law, by stressing longevity rather than obsolescence, was considered by many to be a drag on productive effort. As a result, taxpayers were understandably reluctant to scrap their old machines for new and better ones before they could fully recoup their investment.

HELP CONSUMERS

Arrayed against these arguments are those of the bill's critics.

First are those which question the wisdom of granting any tax concessions at this time. Pointing to the common sense dictum that taxes are for revenue, these individuals ask in effect, "can we afford it?" With a budget deficit of some \$4.7 billion predicted for fiscal 1955 and with a total federal debt hovering in the neighborhood of \$275 billion, it is a poor time, say the critics, to cut taxes.

Another objection is raised by those who doubt the efficacy of our "new look" in defense (reduced national security expenditures). They argue that before the country lowers revenues, it should first look to its defenses. They are not convinced that tax reductions and other measures designed to stimulate private investment should have a higher priority than additions to our reservoir of military strength. Are we so well prepared that no foreign power would dare risk precipitating all-out war? From a defense standpoint, can we afford to slash taxes? These are the questions which many thoughtful men ask.

Leaving out the implications of an

Disorder from Irresponsibility

Free competition has destroyed itself; economic dictatorship has supplanted the free market; unbridled ambition for power has likewise succeeded greed for gain; all economic life has become tragically hard, inexorable and cruel. To these are to be added the grave evils that have resulted from an intermingling and shameful confusion of the functions and duties of public authority with those of the economic sphere—such as, one of the worst, the virtual degradation of the majesty of the state, which, although it ought to sit on high like a queen and supreme arbitress, free from all partiality and intent upon the one common good and justice, is become a slave, surrendered and delivered to the passions and greed of men.

PIUS XI,

Quadragesimo Anno, 109, 112

unbalanced budget and strong military defenses, we turn to the final objection. This argument might be phrased, "if we are going to cut taxes at all, let's do it where they will help most." Boost consumption by increasing personal income-tax exemptions from \$600 to \$700 a year.

Since this proposal was defeated, critics hasten to point out that the tax bill gives most relief to the few who need it least and least help to the many who need it most. Citing lower industrial output, reduction in manufacturers' new orders, falling farm income, steel mills operating below capacity, drop-off in new automobile sales and some 72 areas in the United States with substantial labor surpluses, critics say what

Plain Speaking

... Some wage increases come not out of the profits of the wealthy but out of the increased prices for the poor. The first requirement, therefore, is that the lowest-paid workmen be the first to receive an increase of wages, and simultaneously that prices be not raised but excessive profits reduced. . . .

THE AMERICAN BISHOPS,
The Church and Social Order, 46

is needed most is not increased production, but more consumption.

SAVINGS HOARDED

If demand and production continue unbalanced, the combination of unused plant capacity and "spotty" sales would make a poor environment for new expansion. Under the circumstances, businessmen may be reluctant to make new investments.

If the economic contraction which started in the middle of 1953 was caused by the failure of consumer spending to keep pace with expansion of productive facilities and an increase in output per man, then this readjustment may well continue until the imbalance is corrected. Certainly, a lag in consumption behind productive capacity means an increase in inventories and a curtailment of orders. That the resulting maladjustment is serious, a recent study shows:

All observers agree that productive capacity and output per man-hour are continuing to rise . . . at an increased pace. If government expenditures continue to decline, as scheduled under present programs, private demand must rise substantially not only to lift economic activity from the present slack to a full employment level but also to provide

markets for future growth and to compensate for the declining share of the total product absorbed by government. This requires an increase in private demand which will not be brought about merely by an inventory adjustment. It requires adjustments in taxation, prices, and consumer and business attitudes which have hardly begun. With the present outlook for incomes, the existing firmness in prices, and a net tax reduction which gives the masses of consumers only small relief, there is no assurance that the required rise in consumption will take place.¹

According to this view, it appears quite possible, if not probable, that the nation's level of economic activity will continue to fall below our growing potential of production.

If this be true, a strong case can be made for stimulating consumption by increased exemptions. If this form of tax reduction were carried out (at an estimated cost of \$2.4 billion) and if it were matched, dollar for dollar, by a cut in government spending, it would be a true tax cut. If it should result, however, in larger federal deficits, which would have to be made up by bank borrowings, the resulting inflation and possible currency dilution would cancel out most, if not all, of the benefits.

Perhaps, in our quest for tax reductions, we are forgetting a simple fact: the real source of tax relief lies in sharply reduced government expenditures. Until we honestly face up to that issue (and certainly not at the expense of our national security) we are merely deceiving ourselves. A tax cut, unaccompanied by a cut in government spending, will only result in more deficits. These reductions could well be illusory, for we will be swapping open, unconcealed taxes for a hidden, vicious one known as inflation.

¹ National Planning Association, *Opportunities For Economic Expansion*, Washington, D. C., July, 1954, p. 4.

Origins of Christian Social Reform *in Central Europe*

KURT VON SCHUSCHNIGG

MOST contemporary problems and tensions were familiar a generation ago to the microcosm of Austria-Hungary. Geographic, ethnic and economic composition, a rich historical experience and a broad, homogeneous cultural background made Austria a natural center of social sciences long before the term was generally accepted. Perhaps nowhere else could such a sometimes fascinating, sometimes tragic conflict of static and dynamic forces develop in free and unhampered evolution midway between yesterday and tomorrow. Traditions and institutions of the Holy Roman Empire confronted the dream of modern federal union, based less on territorial units and allegiances than on the will and interests of autonomous national bodies.

Hence old Vienna became a Mecca for foreign scholars, reformers and observers. At the crossroads of Germanic, Slavic and Romanic worlds—with strong Magyar ingredients—Vienna afforded research materials for social and political sciences. It was a classic proving-ground of all kinds of paternalistic-liberal, democratic-nationalist and traditional-progressive hybrids.

Besides political experiments in popular representation and national symbiosis the Vienna school of economics (Menger, Wieser, Böhm-Bawerk and their law of diminishing returns) gained international attention. So, too, did psychoanalysis, brainchild of Freud, the explorer of the subconscious mind. In Vienna, too, Baroque and modern functionalism met. Metapolitical tradition,

embodied in the very existence of a multinational empire, was bound to rouse the challenge of modern times. The "revolt of the masses" was on its way.

We can see seeds of the future in the events of 1912. Trotsky presided over the Vienna convention of the Mensheviks. In nearby (Austrian) Prague, Lenin mustered the Bolshevik fraction of the Russian social democrats. In the same year Adolph Hitler failed the entrance examination to the Vienna Academy of Fine Arts—and turned to politics. In this period, too, Vienna was the political springboard and training ground for such different national leaders as T. G. Masaryk, Alcide de Gasperi, the Slovene A. Koroseč, J. Maniu, A. Vajda, M. Hodža, former Hungarian deputies and later prime ministers in Rumania and Czechoslovakia, respectively.

CHRISTIAN SOCIAL REFORM

It is often forgotten that Vienna also gave birth to one of the most original and vigorous branches of Christian social thought and reform in Europe. Today the memory is often distorted; its political party structure no longer exists, but its basic social philosophy and reform program are still useful and up to date.

Christian social thought evolved during the second half of the nineteenth century amid the death agony of a semi-feudal order and the exuberance of modern revolutionary mass dynamics. Sensing the imminent danger of social

revolution, it sought to avoid violence and disaster. The movement had a complex and delicate role. To forestall a revolution, it had to attack conservative and liberal inertness and corruption. But because reform must build on the dignity of the human person, it also had to attack Marxist, nationalist and all other forms of materialism.

Under the circumstances, it stood no chance of success, unless it could win the masses by an unequivocal, intelligible, modern political program. From modest beginnings in the 1880's, it had become, by the turn of the century, the first Christian social mass party in Europe. The platform was inspired by the writings of Karl von Vogelsang and the teachings of F. M. Schindler. Their success was due to the skilled leadership of Karl Lueger (mayor of Vienna, 1897-1910) and the preaching of Fr. H. Abel, S.J.

Within fifteen years, encouraged especially by *Rerum Novarum*, the movement had overcome all prejudice and distrust. Conservative forces of both church and state slowed down but could not stop its progress. The man in the street, the old, lower middle-class, urban and rural alike, swept the new party to victory. Only industrial workers failed to respond. Most workers were members of the "free" labor unions, controlled by the anti-religious (Marxist) Social Democrats who had started their drive for worker allegiance ten years earlier. The Christian labor unions were very active, but because of their limited membership they never gained the position of their counterparts in Germany, Belgium and the Netherlands.

Even without worker support the Christian Social party gained spectacular successes. One among 32 different party-groups, it held 76 out of 516 seats in the parliament at the outbreak of World War I. Together with ideological allies from non-Germanic na-

tionalties (the party was organized only in German-speaking constituencies), it was the strongest political force in the *Reichsrat*.¹

* * *

Outstanding as a witness of these times and events is Dr. Friedrich Funder, octogenarian Nestor among German-speaking Catholic editors. Editor-in-chief of the pre-war Vienna *Reichspost* and of the post-war weekly, *Die Furche*, Dr. Funder has long been a keen observer of social and political life in Austria. His recently published memoirs, *Vom Gestern ins Heute*,² contain most valuable material for any student of Central European history. He has brilliantly reviewed events in the first three decades of this century during the transition from the Austrian Empire to the Republic. His work is the life story of a man who helped to shape a decisive period of political and social history. His knowledge is indispensable for understanding and judging fairly later events that resulted from the downfall of the central bulwark on the old continent, the cross-roads between West and East. He writes with the ability, insight and intellectual honesty of a devoted worker whose job, sense of duty and special training kept him always near the control tower. He never loses contact with events or with men who directed them. Moreover, his only interest, as a great patriot and a Christian, was to remain a loyal and effective servant of the cause he believed in. Hence his version of events sometimes differs sharply from less authentic interpretations of the same period—both as to facts and conclusions.

¹ Hugo Hantsch, *Die Geschichte Österreichs*, Graz-Vienna, 1947, 2,459ff; Alfred Kasmass, *Österreichische Chronik*, Vienna, 1948, pp. 381ff; W. A. Jenks, *The Austrian Electoral Reform of 1907*, New York, 1950; R. A. Kann, *The Multinational Empire*, New York, 1950, 2,225.

² F. Funder, *Vom Gestern ins Heute*, Herold, Vienna, 1952, 717 pp.

OUTSTANDING JOURNALIST

Funder needs no introduction to informed readers. Between the wars he was Vienna correspondent for *Vaterland* (Lucerne), *Maasbode* (Rotterdam), *Tablet* (London) and the NCWC News Service (1921-52). In 1953 he received the Prize of the City of Vienna for journalism. Since the foundation in 1935 of the International Union of Catholic Journalists, with Count della Torre of the *Osservatore Romano* as president, he has served as chairman of the *Bureau Internationale des Journalistes Catholiques*. He spent most of the war years in concentration camps. After his release he returned to Catholic journalism, attending conferences at Lucerne and The Hague, preparing for the Congress of the Catholic Press, Rome, 1950, and the Paris Congress of May, 1954.

After years on the city desk of the *Reichspost* (which began in 1894 with a circulation of 900 and became the leading Catholic paper of Central Europe), he was named editor-in-chief in 1902 and was in a position to establish personal contact with leading Christian social figures. Before long he won the attention of Archduke Franz Ferdinand, the heir to the throne, who was in full sympathy with the new movement and often used Funder as his mouthpiece. Contact with Archduke Franz acquainted Funder with all those grouped around him in the "Trialism" movement for a total constitutional reform of Austria on the basis on national autonomy and federalism.

Through the years he was acquainted with Croat, Slovak, Rumanian and Hungarian political leaders. His reminiscences of conversations with these men, whose dreams collapsed with the murder of the heir to the throne at Sarajevo, are of paramount interest. His account of the 1918 revolution is one of the fairest and most coherent available.

During the first Republic Funder was closely associated with Msgr. Seipel. Besides presenting an unbroken and consistent story, his memoirs throw new light on many historically established events. He gives new insights on Bosnia-Herzegovina, the Yugoslav problem, Serbian activities in the United States, where *Srbobran* in Chicago served as mouthpiece for the Belgrade conspiracy *Narodna Obrana*,^a as well as the abortive peace moves of Emperor Charles and the internal events leading to collapse of the Empire in 1918.

* * *

The present international importance of Christian social parties gives special interest to the author's authentic report on origins and political aspects of the Austrian Christian Social movement.

Three closely related elements gave it solid foundation, inner strength and wide appeal.

The first element was strong emphasis on a basically Christian political philosophy. Positivism and materialism of both liberal and Marxist provenance, anti-religious laws, administrative discrimination and a false democracy that would establish a system of privileged classes, all demanded a counter-offensive. Thus Christian social thought opened an era of socio-political counter-reformation. The religious affiliation of the overwhelming majority of Austrians (91 per cent Catholic), the cultural atmosphere and the country's political history explain why a vigorous campaign for Catholic regeneration preceded and accompanied the struggle for political power.

^a Funder, *op. cit.*, p. 480. See also *Srbobran*, Chicago, December 3, 1913: "The Austrian heir to the throne announced his visit to Sarajevo for next spring. Every Serb must keep this in mind. If he wants to visit Bosnia, we shall pick up the check . . . Serbians, let us seize whatever we can get hold of: daggers, guns, bombs, dynamite. Let us take vengeance . . ."

The second element was the truly revolutionary ideal of thoroughgoing socio-economic reform. This was in line with a basic Christian political philosophy, and indispensable to prevent a disastrous political revolution that could only produce a nebulous dictatorship of the proletariat, a calamity in which the masses of the workers would suffer equally with all the rest.

The third was popularization of the new political creed. Had it not won approval at the polls, wise and well-intentioned leaders would have been powerless.

Nineteenth-century Austrian Catholicism was influenced first by Josephinism and the policies of the Metternich period, then by the vacillating constitutional attitudes of neo-absolutism. The resulting spirit stifled active forces in the younger generation of clergy and laity. The church was protected but immobilized in a golden cage—at a period when rapid change in political thought and social structure demanded flexibility and readjustment.

MORAL REFORM

St. Clement Hofbauer and his followers had made headway against religious apathy⁴ about the time of the Congress of Vienna. This, for all practical purposes, was the first attack on the Enlightenment and the state-church system. But this campaign was exclusively pastoral and aimed at awakening religious life. Before the revolution of 1848 the campaign had no social, economic or political repercussions.

The first registered association to defend religious liberty was founded in 1848. A weekly paper, *Aufwärts*, stressed the value of religious foundations for social ethics and education. It discussed church-state relations, freedom of worship and education, Catholic

political principles of authority and freedom.

Two different schools of thought, both stemming from Hofbauer, rose, one favoring, the other opposing entrance into political competition. By direction of the hierarchy, associations originally abstained from political action and formulation of a political platform.

Differences, however, went deeper and were to divide Catholics, sometimes bitterly, for nearly two generations, although both camps were equally loyal to Church, Empire and Crown. Conservatives, closely connected with vested interests and striving to temper social progress with paternalism, stood firmly for federalism. Concerned about the tensions of a multinational empire, they balked at progress in parliamentary representation. Their ecclesiastical leader, Cardinal Rauscher, archbishop of Vienna, believed strongly in his triumph, the Concordat of 1855, which was intended to destroy vestiges of Josephinism by restoring freedom to the church. This Concordat was, from the outset, attacked by liberals, mainly because of rights granted the church in matrimonial and educational areas. Eventually a liberal majority in parliament seized the occasion of the dogma of papal infallibility to denounce the Concordat and threaten an Austrian counterpart of Bismarck's *Kulturkampf*.

The Christian Democrats, on the other hand, strongly favored constitutional progress from the outset. They hoped to break the political deadlock by appealing to the voters and universal suffrage—an idea they shared with the Social Democrats.

SOURCES OF FRICTION

By 1871 there was only a loose Catholic defense to the threat of persecution. Within the Catholic body there were dangerous tension and bitter feelings between federalists and centralists, con-

⁴ Rudolf Till, *Hofbauer und sein Kreis*, Vienna, 1951, 171 pp.

servatives and progressives. It was obvious that only a strong political organization could check the combined forces of liberalism and Marxism whose conflicting programs had little in common except passionate anti-clericalism.

From 1875 on, Karl von Vogelsang, editor of the conservative Vienna *Vaterland*, worked hard to provide a common ground for politically alert Catholics. He found this in a long over-due revision of socio-economic thought. Although he did not live to see success (he died in 1890), his idea of social reform made possible the Christian social movement, the strongest political pillar of old Austria.⁵

All other problems—national tensions, constitutional reform, even church-state relations—were, according to Vogelsang, second in importance for the Christian. The central concern of modern society is social reform. Flagrant injustice and inevitable class antagonisms had to be eliminated. If social revolution, which would deal "the death blow to our Christian civilization," was to be avoided, the whole political and social order had to be rebuilt on Christian principles. Egoistic economic liberalism and its reaction, revolutionary passion, had undermined the very foundations of life. Society disintegrated because of the seemingly irreconcilable class conflict between haves and have-nots.

Vogelsang called for total reform of corporation law, protection of farmers and craftsmen, restriction of monopoly, taxation according to social justice, encouragement of co-ops, broad social legislation, beginning with improvement of working conditions, the right of social co-determination for workers (!), compulsory arbitration. At the same time he attacked abuses of capital interests and unearned income.

⁵ J. C. Altmayer-Beck, *Vogelsang: vom Feudalismus zur Volksbewegung*, Vienna, 1952, 172 pp.

STRESSED HUMAN DIGNITY

The core of this revolutionary program was unshakable faith in individual responsibility within an organic society. Christianity condemned an economic system based on unlimited struggle for profit and hence basically corrupt. His criticism of uncontrolled capitalism, of human exploitation and resultant class antagonisms spared no sacred, vested interests. He denounced even the unqualified principle of private property if it was defended as a privilege rather than as a right with corresponding duties. Only the owner who was a social trustee deserved protection.

It is clear that Vogelsang did not hesitate to agree with much of Marx. Both considered the existing order unjust and doomed. Without reform, the nation could not escape revolution. Both attacked exploitation of man by man. Yet Vogelsang's positive program was totally different. Agreeing with much of Marx' diagnosis, he proposed radically different remedies.

One of Vogelsang's main concerns was elimination of the watchman-state. State and society were not the sum of individual atoms. They were complex organisms whose basic unit, the family, is assisted by higher units at different levels, each enjoying autonomous rights and freedom. At the top, the national government cares for affairs of common interest or which cannot be settled on a lower level. The nearest approach to social justice and the most efficient guarantee against too much government, according to Vogelsang, is the corporative order.

Like other corporative theorists, Vogelsang was not specific about processes leading to his reform. Capital and labor were to form solidarist units in each economic group. The bond of union was solidarity of interests and equal social value of their function within the national community. Corporative representation was to implement rather

than supplant parliamentary democracy. Social solidarism and state subsidiarity are the fundamental elements of any Catholic social thought.

Obviously this program opposed both liberalism and socialism; it also broke with feudalist-traditional trends. It involved a long-range concept, however, rather than a detailed program. Nevertheless, it provided a basis for fruitful discussion that would lead to further development. A year after Vogelsang's death the magna charta of Christian social reform, *Rerum Novarum*, marked the beginning of a new era in social thought and gave new heart to reformers.

Within seven years the movement had become a mass party which changed the balance of political power. The old liberals were defeated; conservative thought was transformed. In German-speaking parts of Austria the new party was stronger than either neo-pagan nationalists or Marxists.

REFORM PROGRAM

One of Vogelsang's stoutest supporters and the heir of his thought was F. M. Schindler, professor of moral philosophy in the University of Vienna and an appointed member of the *Herrenhaus*, the upper chamber of parliament. Although never a candidate for elective office, he was, until his death in 1922, the soundest guide in Christian social thought. His most prominent followers were Msgr. Ignaz Seipel, later Chancellor of the Republic and the last imperial minister of welfare, who had also been a moral philosopher and held a chair in Salzburg and Vienna before entering politics, and Dr. Funder, who composed a splendid work on Schindler, *Aufbruch zur Christlichen Sozial Reform*.⁶

As chairman of a special board of Christian-Social leaders, Dr. Schindler drafted a *Social and Economic Program* to be submitted to highest Church officials for authoritative opinions. The original draft of this program, signed by Schindler, contains a marginal note in his handwriting (in Latin): "I prepared [this] at the request of the Apostolic Nuncio Agliardi and delivered it through him both to Cardinal Rampolla [Secretary of State of the Holy See] and to the Union for Social Studies in Italy."⁷

Here are one or two highlights:

We want to restore social and economic order, now almost destroyed by atheistic materialism and its capitalist offspring. Our efforts are guided by Catholic principles: belief in God as supreme authority and ultimate goal of man, belief in charity and justice for all as fundamentals on which any free society must be founded . . . Industrial workers are entitled to decent living wages . . . Every effort must be made to support co-ownership of labor; at least workers must have opportunities for advancement and wage increases based on length of service. Old-age, sickness and family security must be provided. The right of co-determination should be granted . . .

The document stresses the urgent need for laws to protect peasants from excessive debts and taxation and to control speculative concentration of land. Free associations are urged for craftsmen. Protection is demanded for the consumer against monopolistic cartels. There must be public control of competition, exercised by professional bodies of employers and employees.

(To be continued in January.)

⁶ F. Funder, *Aufbruch zur christlichen Sozialreform*, Vienna, 1953, 163 pp.

⁷ Funder, *Vom Gestern ins Heute*, p. 137; *Aufbruch*, p. 103.

INDIVIDUALISM RECONSIDERED

How Does the Lonely Crowd Become Society?

FRANCIS J. CORLEY, S.J.

CURIOUS men of a scientific bent have measured the slow, massive pace of glaciers, the rise and fall of coast lines and the eon-long crawl of the two poles over the earth's surface.

David Riesman and his associates are trying to do something of the sort with the titanic evolutions continually in progress within the bowels of American culture. But they are interested in more than the pace and direction of change. They are also asking how and how come, seeking more refined insights into the dynamics of change, into the delicate imbalance of forces that can slowly transform men's ideals and lives and societies. Above all, they are interested in the effect of all these constantly shifting vectors upon "the changing American character."

Mr. Riesman's latest book¹ adds a few more bits to the insights he has already accumulated.² *Individualism Reconsidered* consists of a series of thirty essays originally published between 1946 and 1953, divided into seven unequal sections. The first three focus upon aspects of the author's

major preoccupation with human personality and with culture as both index and matrix of personality. Two have essays on Veblen and Freud; the last two consider totalitarianism and social-science methodologies. Most of the essays report observations upon the American scene, indications of cultural changes and the effect of these upon American character.

WELL EQUIPPED

Both the fields of observation and Mr. Riesman's unique traits as a scientist are a bit unusual. There are essays on the pull of movies upon children, the role of popular music in socializing teen-agers, college football, the legal profession, contemporary literature. But his unique traits give a good deal of unity to the disparate themes.

The unique traits are several; for instance. The author gives the impression in this book (and in all of his work) of approaching social realities, social science and even the carefully formulated conclusions of his colleagues with a kind of tough-minded independence and skeptical curiosity. He is dissatisfied with the easy, psychologically plausible explanation. Five centuries ago phlogiston looked like a good bet to explain burning—just as the four elements theory had earlier. Riesman looks at cultural phlogiston with the same hard-headed realism Lavoisier turned on chemical.

¹ *INDIVIDUALISM RECONSIDERED*.—By David Riesman. Free Press, Glencoe, Ill., 1954, 529 pp. \$6.00. Quoted hereafter as IR.

² *The Lonely Crowd*, Yale, New Haven, 1950, xvii, 386 pp. and Doubleday, New York, 1953, 359 pp., quoted hereafter as LC, and *Faces in the Crowd*, Yale, 1952, xii, 751 pp., quoted hereafter as FC.

Now all this may sound like the ordinary work of any social scientist—and it is. But the normal attitude of the scientist has been developed into a skill—and a flair. Sometimes it almost becomes a tour-de-force (like Milton, after he discovered he was good at simile). Among Riesman's notable qualities are also sharp insight, versatility in discovering and illuminating obscure relationships, a rich and varied erudition. His conclusions generally will be fresh and different, but convincing. He has a journalist's ear for a catchy phrase (a trait more evident in *The Lonely Crowd*) and a penchant for novelty; he is never tedious.

CHANGE AND CULTURE

More important, his insights are stimulating and illuminating. They help us to see ourselves and our social institutions more dispassionately, to mark the evidences of change and to undertake the more precarious work of evaluating what we see with disinterestedness. And this is important. Change is at work within the elements of any human culture; sometimes it is minute and almost imperceptibly slow (although the cultural historian of the Middle Ages, where Mr. Riesman finds only stability, can perceive titanic upheavals); at other times the modes and pace of change will be myriad and meteoric.

When the idea of progress was secularized in the eighteenth century, the beneficence of change became, as John Stuart Mill said, a theorem of social science. In our own country this "theorem" was abetted by endless vistas of progress: the spatial dimensions of the plains (which dull-minded men for a time called the "Great American Desert"), of mines, of skyscrapers, of the atom; the human dimensions of democracy. De Tocqueville found the following episode typical of the American he knew:

I accost an American sailor and inquire why the ships of his country are built so

as to last for only a short time; he answers without hesitation that the art of navigation is every day making such rapid progress that the finest vessel would become almost useless if it lasted beyond a few years. In these words, which fell accidentally, and on a particular subject, from an uninstructed man, I recognize the general and systematic idea upon which a great people direct all their concerns.⁴

Recognizing the absurdity of Mill's "theorem," Riesman is attempting a more reasoned evaluation of change. For this purpose he has postulated three types of human character: tradition-directed, inner-directed and other-directed. He is perfectly aware, of course, that these types are simply "some of the fictions social scientists and others have found useful in ordering their observations,"⁵ that human personalities constitute a continuum,⁶ ranging with infinite gradation through all three types and everyone partaking to a degree of each type. But the typology is a useful scale on which to measure cultures.

TYPES OF PERSONS

Tradition-directed persons grow up in relatively static, custom-bound societies whose mores are rigidly formalized. The way to meet human situations (which are limited in number and complexity) is all worked out in advance and handed on relatively intact to succeeding generations.

Inner-directed persons develop in a more complex society which communicates norms, ideals and principles to the growing individual but leaves application to the self-reliant individual's judgment.

Other-directed persons are conditioned by society to depend upon other members for guidance about ideals, goals and conduct.⁷

⁴ Alexis de Tocqueville, *Democracy in America*, Knopf (Vintage Books), New York, 1954, 2, 35.

⁵ FC, p. 3.

⁶ FC, pp. 7 and 11.

⁷ LC, pp. 19-42.

Mr. Riesman believes that the "pure" type of tradition-direction has disappeared from Western civilization. While he sees unquestioned values in other-direction (consideration for others, restraint in self-gratification and aggrandizement), highest marks go to inner-direction which produces the "autonomous" character. He believes, however, that his observations show that other-direction is on the ascendancy in America.

And this is probably true. A number of historical trends would seem to be contributing to this development and to confirm Mr. Riesman's thesis.

In the first place, neither America nor its people is homogeneous or isolated. The character of the land itself varies from region to region, and each region is an agglomerate: in New England are French-Canadians, Yankees, Irish, Italians, Portuguese, Jews. Moreover, each region has a history of more or less rapid and complex change: the South has moved from slavery, from cotton, from agriculture.

PROBLEM OF IMMIGRANTS

More important is the fact that the nation is composed, even today, of large numbers of immigrants into the culture. During fifty years, 1881-1930, a flood of more than 27 million people poured into the United States from Europe alone, an average of close to 700,000 a year during that entire period. In 1890, one out of every six white persons was foreign-born, and one out of five was of foreign or mixed parentage. The two groups, foreign and first-generation, constituted almost forty per cent of the white population until 1920.

A nation composed so largely of immigrants would almost inevitably become other-directed. As large groups of people enter an alien culture, they are compelled to learn from others. New ideals, new modes and means of

personality development, new status symbols, new statuses themselves are esteemed. Old-world ways are unknown to the new culture—or consciously despised. Entrants to a culture through infancy and childhood have much to learn; but they have nothing to unlearn. They do not go through the painful process of finding a total way of life inadequate and unrewarding.

This monumental fact of our history is of immense significance in accounting for the present-day tendency to other-direction. The effect of migration (frequently a disintegrating experience in itself), of entry into an acutely alien culture (language alone may here symbolize all the alien qualities) and of the painful process of "Americanization" can hardly be exaggerated.

INSTITUTIONS AND NORMS

Furthermore, America has shared to a notable degree in the general disintegration of cultural institutions which has characterized Western civilization for at least a century and a half. Over a period that would be difficult to delimit and in ways it would be hard to specify, there has been in process a steady dissolution of groups and communities and stabilizing institutions in which the individual could find fulfillment, by which he could be oriented and steadied and which could serve as a buffer between him and the world. A law passed in France at the beginning of the Revolution, called the *loi le Chapelier*, which abolished all associations, is the extremest statutory instance of this phenomenon. The collapse of Puritanism and the disintegration of the family⁷ can serve as symbols of this phenomenon in this country. The individual in atomized society experiences vaguely and half-consciously something akin to the realizations of a

⁷ John L. Thomas, S.J., "The Changing Family," *SOCIAL ORDER*, 2 (February, 1952) 51-58.

child discovering that he is "lost" in a large crowd."

Again, our ingrained prejudice in favor of change tends to debase the worth of enduring standards and values. There is an inclination to look upon the traditional as per se outmoded. This American bent has been aggravated by a growing positivist skepticism about any, even highly contemporary objective norms. Dr. Robert Fitch described this condition recently as an "outlook on life which denies all objective and universal standards and values, all intrinsic power toward reason or righteousness or harmony, whether rooted in God, or in nature, or in man;" its formula is: "for the good, relativism; for the true, skepticism; for the beautiful, impressionism."⁹

Clearly these examples do not exhaust all the factors which contribute to the swing of the American character toward other-directedness. But they may confirm in some measure the conclusions of Mr. Riesman's research.

ROOT OF PROBLEM

We see, then, the heart of our cultural problem as Americans. For its continued existence, a tradition-directed society¹⁰ demands stability; age-old problems will then be solved in the age-old way. Our society, on the other hand, is more completely geared to change than any other in man's history. We can rightly be said to hold a prejudice in favor of change as beneficial.

A society which is in full evolution; in a complex process of immigration

and internal migration; of political and educational development; of immense economic expansion, transformation, accumulation and dispersion; of institutional disintegration—such a society desperately needs steady and constant evaluation and decision. It should not be allowed to drift. Its members need norms by which to judge change and institutions by which to control it.

And we, who are such a society *par excellence*, during the 175 years of our national existence have, partly in conjunction with the rest of Western civilization (as has already been noted) and partly in response to energies that are peculiarly our own, systematically squandered the norms and institutions that could help us to assure the beneficence of change. In so doing, as Mr. Riesman points out, we have done almost everything possible to assure the development of an un-principled, other-directed man, who willy-nilly takes what comes.

It would be a serious exaggeration to say that we have become such a society already; on the contrary, all three types of men walk our streets. But it indicates the trend of our culture.

But the solution will not be found in blind emphasis upon tradition- or inner- or other-direction. Useful as such categories may be for purposes of analysis and especially as bench marks for measuring social and characterological change, we could easily err in judging that one or other type is per se more desirable or more socially useful. Much less depends, by and large, upon the provenance of direction than upon its quality. No one has pointed out more clearly than Mr. Riesman the potential weaknesses of what he calls the other-directed type. For the other two, it may be sufficient to note that Hitler would probably have to be classed as inner-directed and a faithful, orthodox communist as tradition-directed. It is possible, at least, to think of examples

⁹ Wilhelm Röpke, "Diagnosis of Our Times," *SOCIAL ORDER*, 4 (April, 1954) 147-52.

⁹ Robert E. Fitch, "The Fears of the Intellectuals," *Commentary*, 18 (October, 1954) 333.

¹⁰ The three terms, "tradition-, inner-, and other-direction," as is evident and as Mr. Riesman agrees, may be applied to either individuals or to entire societies. See, for example, *LC*, p. 23.

of all three types which would be undesirable as ideals of human character.

INTEGRATED PERSONS

Actually, while the three types are useful for purposes of analysis, they do not seem to be practicable for qualitative evaluation. In practice, a balanced blending of all three, provided that they are coherent and integrated, would perhaps be closer to the ideal. This would mean that the norms and principles which a man inherited from his progenitors coincided with his own personally evolved self-ideal and that the society in which he lived was substantially in harmony.¹¹

Harmony, I think, is an important quality. It is possible that the significance of other- and tradition-direction becomes perceptible only when these two are in fairly widespread *conflict with* inner-direction. So long as the former two modes of influence are reasonably well integrated with personal ideals (except in the case of individual deviants, who will always be present in society), they blend almost imperceptibly with evolving details of inner-direction and are received and assimilated with little turbulence. The outside influences are a reinforcement of qualities already selected for development.

More significant still, the lack of inner direction, of an inherited and assimilated body of ideals and principles (the "internal psychic gyroscope . . . installed in childhood"¹²) makes contact with reality painful and disturbing.

¹¹Clearly these remarks give no qualitative norms for evaluating character. These could perhaps best be developed along the lines suggested by Joseph Nuttin's "Dynamic Theory of Normal Personality," in *Psychoanalysis and Personality*, Sheed and Ward, New York, 1953, pp. 159-258.

¹²IR, p. 101.

USEFUL WORK

Whatever may be said about the relative worth of the three "types" of character, there can be no question about the worth and the interest of Riesman's research and writing. He not only throws light upon such phenomena as football and Suburbia and the new entrepreneurship, but he stimulates an acute awareness of the whole process of change at work and of its implications for human character. He helps us to measure, for instance, the vast shift in attitudes towards the Negro and the Jew, the impact of Joe Louis upon white prejudices, which John Kieran noted more than twelve years ago, and of Willie Mays today. Other-directed and largely unconscious much of this transformation may be, just as has been our mitigation of anti-Semitism in reaction to Hitler. But so long as such changes are beneficial, we need have little misgivings about them.

We can see the usefulness not merely of rejoicing at the disappearance of Silver Shirts and Ku Klux Klans, but of searching out the factors leading to their decline and assessing more carefully their characterological implications. Awareness of these changes is useful. Thus, we can note that the decline in the number of metropolitan newspapers has led to a decline in what used to be called "yellow" journalism. When the "better elements" of a community and the cultural descendents of Hildy Johnson's devotees ("The headlines of murder, rape, and swindle were ribbons around the Maypole.") read the same paper, the news ghouls are slowly exorcized.

More important than the phenomena that are disappearing from our culture are those which are emerging. It is constantly necessary that these be scrutinized carefully to determine so far as possible their likely effect upon the American character. The Riesman group has done stimulating work of this kind.

It is possible, however, that the emphasis upon autonomy, consonant though it be with much that has characterized Western thought for two and a half centuries, may not be the wisest ideal.

One of the hazards involved in re-considering individualism is that we may run the risk of trying to revive the inconsiderate individualist, and he, it would appear, is as gone in America as the bison. The conditions that gave him scope in the latter half of the nineteenth century could probably not be recreated: large supplies of cheap, pliant labor (like the huge crews that built the transcontinental railroads in back-breaking contests between "Kerry" and "Mayo"), the meteoric increases in population, the concentrations of wealth, the steadily improving industrial skills.

FUTURE CULTURE

And it is just as well so, because the techniques of tomorrow must be more genuinely social and democratic, the skills of coordination and management. Organization and "orchestration,"¹³ rather than the triumphs of the star, are today's demands: the "farm" and "platoon" systems in sport, our combat and management teams, such huge coordinating groups as the OSRD in areas of science, the educational "system" and programmed curriculum, rather than Mark Hopkins on a log. There is need for "orchestration" for instance, in inter-group living, in cities and their satellite suburbs, religious and racial groups, regions of the nation, "interests" with their presently warring lobbies.

Unquestionably our skills of "orchestration" are still rudimentary. While considerable advances have been made in cooperative industrial activity, there has been little transfer of these developments to other areas of human activity. Even less have we learned how to give the individual human person role and dignity within the team.

But if the lonely crowd is to become society; if the men who today are rudderless and without oars are to find meaning, direction, motive and goal for their lives, those are the lines along which we must work. There can be no return to a rigid, monolithic society of the past, and progress forward to some new tradition-directed society seems inevitably to involve totalitarianism.

Nor, in an age so marked by communication and interdependence, can the gyroscopes of inner-direction alone do the job.

But, as has been said, a balanced blending of all three types, integrated and assimilated by a rational human person, is our crucial need today. When we have learned how to achieve such balance in our culture we will be in a better position to achieve the purposes of man, of society, of culture, of life itself, namely, to give each man the opportunity and means to develop the full potentialities of his nature.¹⁴

One final remark. Mr. Riesman has little to say about the role of religion in stabilizing culture and character. He seems to see little need for God and religion, although he acknowledges handsomely their historical place. The atomically fused desert that lies ahead as a possible graveyard for man reminds us how little we differ from our forebears.

¹³Walter J. Ong, S.J., "The Mechanical Bride," *SOCIAL ORDER*, 2 (February, 1952) 83-84.

¹⁴W. Norris Clarke, S.J., "Christian Humanism for Today," *SOCIAL ORDER*, 3 (May-June, 1953) 269-88.

BOOKS

FORMOSA: A problem for United States Foreign Policy.—By Joseph W. Ballantine. Brookings Institution, Washington, 1952, 218 pp. \$2.75.

With the position of Formosa becoming more prominent in world affairs, publications about this "island bastion" are meeting an increasing demand. The present work, however, does little more than recount U. S. confused and contradictory policies toward China as a whole and Formosa as the sole province over which Free China's flag still waves.

After an historical and geographical introduction—one of the more interesting parts of the book—the author reviews "Formosa under Japanese Rule." Conceding that Japan developed natural resources and shared the wealth with the islanders, he assumes that the natives constantly grovelled under the iron heels of their conquerors. Perhaps that was true in 1912, but that was a period of consolidation—and at approximately the same time we were having the same kind of trouble for almost the same reason in the Philippines. Imperialism generally started with bloodshed.

But it has not been that way recently if evidence of the Formosans themselves is of any value. They had "at least a degree of law and order and protection for property and person." For anyone who has lived any length of time in the Orient (where essentials of Western life are almost totally lacking), Formosa is a welcome surprise. Its system of transportation, public utilities, roads are far superior to the Mainland.

It is an outstanding example of what management and honest (to a degree) government can do. These results are mainly fruits of Japanese occupation. The author points out that Japanese motives in bettering conditions were not altruistic; they cloaked preparations for southward expansion and the glory of the Japanese Empire. Let's not quibble over the mo-

tives but consider effects. Any form of colonization brings with it as a by-product a higher standard of living, at least for a percentage of the colonized. However, the author thus sums up the Japanese era: "Thanks to the Japanese, the Formosans were spared much of the blind groping, false starts and frustrations that the people of the Mainland have experienced."

The brevity of this summary makes impossible an understanding of the obscure policies promoted at Washington, e.g., Senator Connolly's opinion that Formosa would be more a liability than an asset (p. 122); the Chief of Staff's decision in January, 1950 (!) that Formosa would be of no strategic value (p. 122-23). A year later the Department of Defense announced that a military assistance advisory group (MAAG) was being sent to this non-strategic island!

Much trouble in Formosa today (and there is trouble despite the rosy reports which overnight VIP's turn in) resulted from blunders of the Nationalist government when they returned to the Island after the war. Foolishly treating all Formosans as collaborators, Chiang Kai-shek's representative, Chen Yi, destroyed at the outset any chance of winning the sympathy of the natives. The latter were probably glad to be freed of the Rising Sun (though this is a debatable question), but they expected to be treated as Chinese and as equals. The history of the infamous slaughter of an estimated 10,000 Formosans by Chinese troops in the spring of 1947 dug deep scars in the memory of the Islanders which are not yet healed and may never be forgotten.

Despite various organs set up to relieve financial embarrassment of the government, the country is still far behind the Japanese period economically. The principal reason is that Formosa is supporting many more people. The author's population figure dates from 1940, whereas there has been an increase of 32 per cent, bring-

ing the total above eight million. A second and more weighty reason is that Formosa must support both a provincial and a national government. The situation would be like that of Hawaii (if it were the 49th state) being compelled to support both a state government and the entire Federal establishment! Much friction between the two governments results from the facts that the province is not autonomous and has been burdened with responsibilities it cannot be expected to carry.

American policy has been erratic, blowing hot and cold, now conceding, now refusing, back-tracking, side-stepping, advancing and retreating. All this has shaken Nationalist confidence in the U. S. Even today the Chinese government is sorely perplexed. One of the fine points in Ballantine's book is the documentary evidence of the fickleness of both the State department and President Truman.

The concluding pages give matter for thought. What will U. S. policy toward Formosa be? How long will we finance the Nationalists? If Red China becomes a member of U. N., what will be the status of Free China? That the Reds will ultimately win a U. N. seat is not at all improbable. The growing movement, backed by a weaker England and the mugwump position of Nehru, is slowing winning favor. The U. S. can stand alone; but will it? Time and attrition may well weaken the determination of American leaders—consider our recognition of Soviet Russia in 1933.

This study of Formosa will not clarify many of the problems, but it will show that there is no ready-to-hand panacea unless it be that of choosing a definite policy and sticking to it.

JOSEPH B. DONOHUE, S.J.
Taipei, Taiwan

THE AUSTRALIAN WAY OF LIFE.—
Edited by George Caiger. Columbia University Press, New York, 1953, xvi, 158 pp. \$3.00.

This general introduction to Australian ideals and institutions is the first in a series planned by UNESCO for the promotion of international understanding. Chapters are allotted to different faculty mem-

bers of Australian universities: F. W. Eggleston, W. D. Borrie, K. S. Cunningham, P. H. Partridge, G. L. Wood, K. T. Henderson and F. Alexander. They cover family life, education, political institutions, economic policies and international affairs. There is much information in the small compass of this book, yet the reader is not borne down by the weight of facts.

The tone is frequently one of reflective self-criticism. Family life has been secularized; the humanities have lost out to technical education; the Australian's love of physical exercise and the horse races has prevented a popular cultural life. The authors are in agreement that their nation has lost much of its contact with the cultural tradition of its European forebears.

Another clear line of thought is their awareness of the lack of long-range goals in the national welfare program developed over the past fifty years. Though the authors are in agreement that great social gains have been made, they point out that the labor movement has limited itself to the job in hand without enunciating a far-seeing program.

The frankness with which these authors treat their own national life, and the comprehensive subject matter make this book a helpful addition to reading lists for undergraduate students of the social sciences.

JARED WICKS, S.J.
West Baden College

PARLIAMENTARY GOVERNMENT IN SOUTHERN ASIA.—By Sydney D. Bailey. Institute of Pacific Relations, New York, 1953, 100 pp. \$2.00.

SOME ASPECTS OF SIAMESE POLITICS.—By John Coast. Institute of Pacific Relations, New York, 1953, 58 pp. \$1.50 (planographed).

In a brief but competent survey Sydney Bailey sketches the steps taken by Burma, Ceylon, India and Pakistan to form their new governments, compares their respective constitutions and examines the workings of certain political institutions in these new democracies.

In a confessedly preliminary report John Coast describes the political roller-coaster ride of Thailand since the coup of 1932.

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He sympathetically reconstructs the uncertainties of pre-World War II days, the unrest and intrigue of the war years and the post-war turmoil. Even in such a brief sketch more information might well have been given on the activity of the Russian legation in Bangkok.

JOHN E. BLEWETT, S.J.
Münster, Germany

REBIRTH AND DESTINY OF ISRAEL.—

By David Ben Gurion. Philosophical Library, New York, 1953, 339 pp. \$10.00.

The author, Israel's first Minister, began his duties in 1948, along with Dr. Chaim Weizmann, Israel's first President. Fortunately, the coverage of this monumental volume dates back to 1915 and includes the long period prior to the Israeli War of Independence. But unfortunately, the book is a compilation of Ben Gurion's essays and addresses, rather than a continuous history of the fight for independence.

Up to his retirement in December of last year, Ben Gurion honestly believed peace with the Arabs would come. Along with many fellow Jews he foresaw Israel as the link of understanding between independent Asia and the West. Yet he honestly expected only a minority of the widely dispersed Jewish people to return to Israel.

For anyone familiar with Israel and Jewish affairs, these essays and addresses will prove interesting and enlightening. Due to a lack of editorial notes, the complete picture may be difficult for the general reader to grasp.

EUGENE J. JAKUBEK, S.J.
St. Mary's College

EUROPE AND THE UNITED STATES IN THE WORLD ECONOMY.—By Robert Marjolin. Duke University Press, Durham, N. C., 1953, v, 105 pp. \$2.00.

This compilation of lectures deals with factors that have undergone changes, but it is still of value for understanding this subject.

The author poses problems confronting the United States in its future foreign economic policy in the light of a general study made during 1947-51 and based on his experiences as secretary general of the Organization for European Economic Co-

operation. The lessons to be drawn from the Marshall Plan, the impact of the Korean aggression on European economic recovery, the workings, successful results and difficulties of such economic mechanisms for European integration as the organization for European Economic Cooperation, the Schuman Plan and the European Payments Union are carefully analyzed. This analysis is brief and not too technical, balanced and optimistic in its views.

Though all may not agree with all the author's conclusions and assumptions, they will gain a deeper appreciation of the many and complicated problems facing the United States and Europe in their role of promoting a better international economic order, the principal aim of the book. It is difficult to see how the author can assume that the communist world can co-exist for a long time with the free world without entering into economic relations with it, or how Russia, which no doubt wields as great an influence on the world economy as the big three economic areas chosen by the author, can be left altogether out of the discussion. At least some reasons for overlooking Russia to satisfy the curious reader would well have been in place.

VITALIANO GOROSPE, S.J.
Woodstock College

WORLD POPULATION AND PRODUCTION: Trends and Outlook.—By W. S. and E. S. Woytinsky. Twentieth Century Fund, New York, 1953, lxxii, 1268 pp. \$12.00.

So massive a work on so comprehensive a subject can only be described summarily. The book undertakes to collect data on most phases of world population, resources and production and to undertake projections of present trends. Five years of intensive direct work and a lifetime of scholarly preparation (Mr. Woytinsky published a somewhat similar work in Berlin in 1925) have gone into it.

There are five parts: Man and His Environment (the physical world), World Needs and Resources, Agriculture, Energy and Mining, Manufactures. A second volume on world trade, transportation and government, scheduled for publication in 1954, will complete the survey. Data are

presented in 497 text tables and 338 figures. There are no appendices, but the references, 36 pages in length, supply a working bibliography. There are author and subject indices.

The Introduction gives an excellent summary of the contents which is condensed here.

Part I. Man and His Environment. Population problems, in a broad sense of the term, are dealt with. Geographical statistics, distribution of peoples, trends in growth of population, prevalence of races, languages, religions are given. Migration, development of cities, changing patterns of natality and mortality, health patterns are then considered. The authors venture a forecast of future world population.

Part II. World Needs and Resources. Consumer needs, consumption and standards of living are considered. World natural and human resources, economic activities and wealth are examined.

Part III. Agriculture. The role of agriculture, fundamental agricultural problems (soil depletion, reclamation, conservation), patterns of farming and land ownership, agricultural technology are explored. Data on food crops, technical crops, livestock, animal products, forests, forest products and fisheries are presented.

Part IV. Energy and Mining. Value and output of minerals are given. More detailed resource and production figures on metallic and nonmetallic minerals, coal, petroleum and natural gas are considered. The economics of energy are discussed.

Part V. Manufacturing. In addition to a world survey of manufacturing, detailed descriptions of 1. food, drink and tobacco, 2. textiles, 3. iron and steel, 4. machinery and transportation equipment, 5. the chemical industry are included.

Inevitably, major attention focuses on the United States, partly because the book was produced primarily for Americans, partly because this is the largest single economy in volume. For this reason almost twenty per cent of the tables and more than 28 per cent of the charts concern the United States exclusively.

Completeness of world data is a tribute not only to the Woytinskys' diligence but to the admirable effort of various U.N. statistical offices. Information is frequently incomplete, and little progress has been

made in establishing comparability, but great advance has been made in gathering basic materials for the kind of world survey the work under review attempts.

Since the Foreword compares this work with *America's Needs and Resources*, a reviewer may be permitted to indicate some topics considered in the latter which the former omits. Among these are: housing, household operation, recreation, education, religion, private welfare. Capital needs are considered only in conjunction with forecasts of output.

Painstaking effort has been made to enhance the usefulness of the work for the general reader. On page lxviii are listed in the invariable order of treatment the 116 geographical areas of the world included in the survey. The end papers reproduce the seven continental areas (North America, Middle America, South America, Europe, Asia, Africa, Oceania); numbers in each country indicate the same order. Excellent use is made of an "armadillo projection" of the world map to present data visually.

Readers interested in social and economic problems of the world are deeply indebted to "the indefatigable authors, who have mastered an immense and intractable mass of factual material and made it useful and understandable to the general public which needs it so much," as Evans Clark says in his Foreword.

FRANCIS J. CORLEY, S.J.

OUR AMERICAN ECONOMY.—By Jim E. Reese. Houghton Mifflin, Boston, 1953, xv, 439 pp. \$5.50.

This work provides a factual description of the national economy. As it minimizes abstract theorizing and concentrates on presenting economic principles in their direct application to the business enterprise, it would serve as an introductory textbook or as a basis for private study. Figures and tables are numerous, and the double-columned pages and many illustrations present a pleasing format. Dr. Reese combines both ease of style and great competence in subject-matter.

The dynamic nature of our economy is the central theme of the five sections of his study, and national income statistics "with all their defects" are the barometer

for evaluating the changing economic temperatures. Morally speaking, a more *de iure* approach in places (e.g., government participation in the economy) would perhaps be preferable to the *de facto* attitude deliberately adopted. Such omissions can be filled in by the alert private reader or teacher.

JAMES A. O'BRIEN, S.J.
West Baden College

THE INTERNATIONAL LABOR MOVEMENT: History, Policies, Outlook.—By Lewis L. Lorwin. Harper, New York, 1953, xviii, 366 pp. \$5.00.

Like all social processes, the international labor movement has developed through a series of contradictions. The most curious and salutary is that the job of organizing labor on international lines was formally begun in 1847 by a group of left-wing political exiles dominated by Karl Marx and inspired by his Communist Manifesto; but today, more than 100 years later, better than 52 million workers in 66 countries are organized as the ICFTU (International Confederation of Free Trade Unions)—and the ICFTU was founded in 1949 because international labor wanted to present a united front against the "proletarian" dictatorship which has grown out of Marx's ideology.

Dr. Lorwin's history makes good reading. He writes clearly and objectively, includes a wealth of detail without becoming obscure. He avoids overeasiness generalizations, and when he does generalize, it is only after he has presented a good cross section of historical facts. The variant forms of socialism, insofar as they affected the labor movement, are traced through their own periods and in their own countries; various economic, social, political, and ideological problems which the movement faced are presented in historical sequence.

The specifically Christian labor organizations receive their due place in Dr. Lorwin's history, and he includes an excellent summary of the Catholic blueprint for socio-economic reform. Incidentally, the last sections of the book should be a real eye opener for the unfortunately numerous American Catholics who see "Red" whenever an "International" labor organi-

zation is mentioned.

Dr. Lorwin makes so few slips in the course of his book that they are unworthy of mention. He avoids footnotes almost entirely. A brief annotated bibliography at the end of each chapter would have made up for the resultant lack of source material, and would have made the book even more useful for the student than it is, without annoying the general reader. A general bibliography is given at the end of the book.

ROBERT J. McNAMARA, S.J.
Woodstock College

THE WHOLE MAN GOES TO WORK.—By Henry L. Nunn. Harper, New York, 1953, x, 214 pp. \$3.00.

Henry L. Nunn's autobiography reveals the life of a truly great pioneer in American social thought. The growth of his sympathetic insight into labor-management problems—from sheer laissez-faire prejudices to a balanced, thoroughly realistic and human perspective—makes fascinating reading. As a practical venture in industrial relations, it is an intimate and well-told story, every bit as valuable in its conclusions as the controlled experiments of Mayo or Roethlisberger. This book should be read by all social scientists; it must be read by all industrial sociologists.

WILDCAT STRIKE.—By Alvin W. Gouldner. Antioch Press, Yellow Springs, Ohio, 1953, 179 pp. \$3.00.

This is the first book-length study of an actual wildcat strike from a strictly sociological viewpoint. The author, a social scientist, together with a field research team, began his study of the gypsum mine and board mill two years before the strike took place. He was therefore in a unique position to analyze "from within" the background behind the strike, the gradual breakdown of worker-management relations and the conditions—physical, emotional, social—which led to the spontaneous walkout. Both the position and motivation of management and labor alike are studied objectively. Significant social patterns observed by the author (the wage issue as an escape ve-

hicle for other workers' grievances, the split-outlook toward the strike in both management and labor, a "forewarned" but not "forearmed" management, the distinctive specifications of a "genuine" wildcat strike) are all integrated into a general theory of group tensions. Herein lies the value of the book—it is a definite contribution to the new and rapidly developing studies in the science of human collective behavior. It offers to industrial sociologists new scientific material and to management personnel and union leaders, a practical guide to action. The author hopes to bridge the gap between a "pure" sociology and an "applied" one more along the lines of a "clinical" sociology.

Inasmuch as the author prescinds from the "rights" or "wrongs" of the strike, we take this to mean that he does not ignore or deny that the "factual" and "interpretative" context of the strike are to be understood in terms of man's whole context as a being free from all volitional determinism. It must be noted also that the author's theory of group tensions is partly based on Freud's psychology of repression which cannot be admitted in every instance of human behavior and which cannot reduce all human activities to the merely material.

IN THE TWILIGHT OF SOCIALISM.—

By Joseph Buttinger. Praeger, New York, 1953, x, 577 pp. \$6.00.

This book is subtitled "A History of the Revolutionary Socialists of Austria." While it is about Austrian Socialists, it is not history; it is really the frustrated outcry of one of the ex-leaders of Austrian Socialism.

The scurrings of the Austrian socialists after their party was proscribed in the mid-thirties are duly chronicled, with minute attention given to historically insignificant characters. The chronicle is hinged on the major events of Austrian political history of the period, but the interpretation put on most of the personalities and organizations caught in Austria's downfall is fantastic.

The book ends with an almost mystical paean of praise to socialism and true socialists everywhere. These stalwart souls,

"individually or in small groups," are searching "for a new way," disillusioned as they are over the betrayal of socialism by the various socialist parties throughout Europe. "Even the loneliest [socialist] will some day encounter brothers at home or abroad." We rather hope not. But if all socialist thinking is as muddled as Buttinger's, it won't make much difference anyway.

ROBERT J. MCNAMARA, S.J.
Woodstock College

NATIONALISM AND SOCIAL COMMUNICATION: An Inquiry into the Foundations of Nationality.—By Karl W. Deutsch. Wiley, New York, 1953, 292 pp. \$5.00.

Admirable erudition, firm dedication to the principles of operational research and sound abstinence from wishful thinking combine themselves happily in this book, the first draft of which has already received the Harvard Summer Prize. "This is largely a book on research and methods of research . . . [and] about the need for more research" (pp. 163-4); it is not the outline of a fully developed theory. The fifth chapter, dealing with potentially quantitative tests of social learning and assimilation, should prove particularly stimulating.

Dr. Deutsch draws from four areas in which progress—with regard to the establishment of facts and the construction of models—has been made in the last decade: 1. The almost ubiquitous appearance of uneven, that is extremely skewed, distributions of social parameters such as the living standards in different countries or political power. (Here the work of the late G. K. Zipf should have been more strongly considered.) 2. Group dynamics with its demonstration of the differential in the density of contact between ingroup members on the one hand and between ingroup and outgroup on the other. 3. The notion of "information" as a quantifiable state apart from its concrete content and meaning. 4. The operation of feedback systems which adjust their intake (e.g., of information) in accordance with a fixed (or desired) output.

Two definitions of crucial concepts may illustrate Dr. Deutsch's approach: "Na-

tional consciousness . . . is the attachment of secondary symbols of nationality to primary items of information moving through the channels of social communication, or through the mind of an individual." (p. 146) (An identical notion has been developed by this reviewer in *Die Psychologie und das Leben*, Vienna, 1951.) The national will "may be described as the set of constraints acquired from the memories and past experiences of the system, and applied to the selection and treatment of items in its later intake, recall, or decisions . . . Will, then, is the ability to inhibit, partially or wholly, any further learning." (p. 151) (Obviously, there is room for disagreement, in particular with the author's entirely negative conception of "will.")

For the immediate future Dr. Deutsch sees "considerable prospects for the increasing importance of nationalism," (p. 164) a condition which may not weaken "before inequality and insecurity (among nations) have become less extreme." (p. 165)

Unfortunately, space does not permit a detailed consideration of Dr. Deutsch's quantitative analysis of language diversification and assimilation in such areas as Finland, Czechoslovakia and India. Almost one-fourth of the book is given to this topic.

PETER R. HOFSTAETTER

The Catholic University of America

SOCIOLOGY AND PHILOSOPHY. — By Emile Durkheim. The Free Press, Glencoe, Illinois, 1953, xli, 97 pp. \$2.50.

This small volume contains Durkheim's doctrine of moral positivism. Briefly stated, this doctrine holds that the "collective being," society, is the necessary and sufficient source of the obligation and desirability which distinguish moral rules from other rules, like the purely technical. Society alone, not the individual, can invest moral rules with the altruism, authority and sanction that explain how they oblige individuals to obey. Society, too, evokes reverence for its rules which a mere sum of individuals does not, because as an emergently superior "moral reality" it surpasses individuals in quality as much as "collective representations" surpass "individual representations." The rules, more-

over, of this visible good are willed as desirable because they are seen by individuals as emanating from the same collective being that favors us with art, science, religion and all the goods of culture. Finally, for the philosophical positivist, society, not God, is the "sufficient" explanation of moral rules and their vigor because it is an agency that is directly observable while God is beyond the grasp of our senses.

Durkheim's essays reveal in a striking way the kinship that exists between the "this-worldly" and "sensate" mentality of the philosophical positivist and the pseudo-religious enthusiasm of secular humanitarians, like atheistic socialists. The prominent sociologist is as explicit in divinizing society as he is in admitting as true only what can be directly observed by the senses. Take the following statement as evidence: "In the world of experience I know of only one being that possesses a richer and more complex moral reality than our own and that is the collective being. I am mistaken; there is another being which could play the same part, and that is the Divinity. Between God and society lies the choice. . . . I can only add that I see in the Divinity only society transfigured and symbolically expressed." (p. 52)

Durkheim wrote under the late spell of a secular liberal's optimism. Unhappily, as with many a liberal, his sole faith in things seen hid from his vision the awful potentialities that have emerged from his god, the "collective being."

JAMES P. GOODWIN, S.J.
Seattle University

ESSAYS ON SOCIOLOGY AND SOCIAL PSYCHOLOGY.—By Karl Mannheim, Oxford University Press, New York, 1953, viii, 319 pp. \$6.50.

This second volume of "Essays" contains the remainder of the shorter scientific papers which Karl Mannheim wrote during the last 25 years of his life. Part I contains a revision of his doctoral dissertation on "The Structural Analysis of Epistemology" and a specific application of his approach in an analysis of "Conservative Thought." These were written during the time when he was dominated by the idea

of "structure." Thought and action were determined and guided into intelligible channels by the "structure" of social reality and the position of individuals and groups within this "structure."

Part II contains three essays which analyze and evaluate German and Western sociology. Part III deals with "sociological psychology," and Part IV takes up the subject of "planned society and the problem of human personality." Here we encounter a development in Mannheim's thought growing out of his Nazi experience and his residence in England. Sociology must achieve integration with other social sciences, and while maintaining social perspective, must utilize the insights and methods of various psychological schools. His argument is that we must have social planning, but this planning involves an understanding of how the overall situation in society and the institutional environment influence and shape individual behavior. "The possibilities of planning are great, but the dangers are greater." We must avoid "the deadening interference of a bureaucratic regulation of all and everything" and achieve "a sociological guidance of inherent forces from the key position of society."

Mannheim is primarily important in social theory because of the questions he asks. What is the nature of social knowledge? What are the shortcomings in the contemporary trends in the social sciences? What knowledge is needed if we are to develop in theory and practice an adequate control of the social process?

JOHN L. THOMAS, S.J.

HUMAN RELATIONS: Vol. I, Concepts in Concrete Social Science; Vol. II, Cases in Concrete Social Science.—By Hugh Cabot and Joseph A. Kahl. Harvard, Cambridge, 1953, xxxi, 333 pp. and viii, 273 pp. \$4.75 and \$4.25, respectively.

Is feeling more important than knowing because it conditions what we are ready to know because "many conflicts of opinion arise in the fourth dimension, i.e., in assumptions unconsciously made and not mentioned?" With this premise the specialists of the last decade ushered human relations into a special field of scientific literature. This contribution to clinical

evidence testing this premise includes two volumes—the first, containing theory and interpretation, a compilation of ideas and studies of social scientists who focused attention on the emotional impact of interactional relationships; the second, presenting 33 case studies to be interpreted in the mirrored (tentative) conclusions of the several disciplines found in the first volume. Research and teaching experience of an undergraduate course in Human Relations since 1945 gave opportunity for eighteen members of a Harvard University group to sift the worth of these volumes.

Cabot states that young men are trained for everything but dealings with their fellow men; therefore the volumes contain pivotal points for discussion, which allows skills of interaction and interpersonal competence to develop from group analysis and critical judgment of social reality. Likewise, the volumes give insight into this method of teaching.

Social order is more easily attained when superficial, inadequate observations give way to clarity on the bases of agreement or disagreement between human beings and those factors which produce satisfactory relationships. The proper use of materials here presented is a step toward that goal.

SISTER MARY AQUINICE, O.P.
Rosary College

CONFLICT OF LOYALTIES.—Edited by R. M. MacIver. Harper, New York, 1952, x, 150 pp. \$2.00.

These printed lectures given at the Jewish Theological Seminary of America seek to clarify and to suggest solutions for many moral conflicts in public and private life. Deceit as an instrument of public policy, organized religion and personal faith, private gain and public interest are a few of the subjects treated. Generally, notions of truth, duty, law, right, natural law are imprecise. This logical haziness limits the value of some conclusions.

Positively, the reader will find a stimulating, comprehensive analysis of modern American educational problems in Dr. Ordway Tead's lecture on freedom and interference. A sane middle course guided by informed opinion is his means for balancing extremes.

Perhaps the most thoughtful of the lec-

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tures is "The Threat to Privacy" by Prof. Harold Lasswell of Yale's law school. Encroachments upon privacy by scientific, social and psychological agencies are discussed. Abuses of police and press are instanced. Invasions of privacy he sees as reflections of the tensions of our time: "... aversion to privacy arises from the deprivations which individuals have undergone as a byproduct of the tensions of non-identification, of choice and of ambition." (p. 133) He shows the need for privacy to preserve human dignity against a "garrison state."

Only two lecturers consider religion a solution for specific modern conflicts: with regard to the "mammon of unrighteousness;" with regard to uniting men in world peace.

ROBERT J. COTE, S.J.
Weston College

YEARBOOK OF INTERNATIONAL TRADE STATISTICS, 1952.—Prepared by the Statistical Office of the United Nations, Department of Economic Affairs. Distributed by Columbia University Press, 1953, 384 pp. \$4.00.

Eighteen new countries are covered in the third issue of the U. N. *Yearbook of International Trade Statistics*, bringing the total reported to seventy. The coverage includes about 97 per cent of world trade; only Albania, Bulgaria, China, Czechoslovakia, Eastern Germany, Hungary, Poland, Romania and U. S. S. R. are omitted. Data on the full list of Standard International Trade Classifications are available for about 65 per cent of world trade.

Only the two introductory tables (world trade and indices of world exports) are immediately comparable. Tables for individual countries are expressed in national currencies; conversion tables to American dollars of contemporary date are provided.

YEAR BOOK OF LABOUR STATISTICS, 1953.—International Labor Office, Geneva, 1953, xv, 375 pp. \$5.00.

The thirteenth issue of this work continues most of the statistical series available in earlier editions. One full table

(average food consumption per unit) and part of another (consumption expenditures) have been dropped from the previous issue, and seven tables dropped earlier continue to be missing. No new tables have been added in this issue.

The bibliography of sources, which lists national statistical series, has been brought up to 1953 for most countries covered.

STATISTICAL YEARBOOK, 1953.—Prepared by the Statistical Office of the United Nations, Department of Economic Affairs. Distributed by Columbia University Press, 1953, 578 pp. \$6.00, paper; \$7.50, cloth.

Continued experience with international collection of statistical data and the informational needs of various groups is reflected in the fifth issue of the U. N. *Statistical Yearbook*. Not only have five new tables been added (diamond production, cotton looms, paper other than newsprint, world exports, social-security receipts and expenditures) and three restored (roundwood and lumber production and product by industrial origin), but data in old tables have been made more complete and useful. Thus, a number of new countries have begun supplying information formerly unavailable, with the result that aggregates in many tables more closely approximate "world" figures.

Other modifications include the complete recasting of three tables: wool spinning spindles, manufactured gas and exchange rates; additional information is now available in the tables on whaling and rayon production. Appendix II, which listed principal statistical series published by international organizations, was in process of revision at publication date and had to be omitted.

DEMOGRAPHIC YEARBOOK, 1953.—Statistical Office of the United Nations, Department of Economic Affairs. Distributed by Columbia University Press, 1953, 441 pp. \$5.00, paper; \$6.50, cloth.

Further efforts have been made in the fifth issue of the *Demographic Yearbook* to limit the work to specifically demo-

graphic information. To this end a few tables have been dropped, and the series seems to have settled down to nineteen basic tables. Similarly more careful effort has been made to indicate degrees of reliability by indicating the type of estimate on which data are based. This information is clearly indicated in Table 1 (although there are some discrepancies between this and the identical Table 1 in the *Statistical Yearbook: Indo China and French Oceania*, for example).

The bibliographical appendix has been revised and brought up to date from the list published in the 1949-50 issue of the *Yearbook*. This bibliography lists references to most recently published censuses, series of demographic statistics since 1920 and life tables since 1900.

THE ECONOMIC ALMANAC.—National Industrial Conference Board. Crowell, New York, 1953, xii, 740 pp. \$3.95.

The twelfth edition of the *Economic Almanac* has been published by Thomas Y. Crowell for the Conference Board in order to assure a wider distribution. The most significant change is the reorganization of all 24 sections into a more logical order. Important additions have been made in data on American consumption and the standard of living and on international economic statistics. Practically all sections, however, reflect additional information available for the first time in the 1950 Census. Some further logical revisions within the sections are still needed.

CIVIL RIGHTS IN IMMIGRATION.—By Milton R. Konvitz. Cornell University Press, Ithaca, N. Y., 1953, xii, 216 pp. \$3.50.

In his first State of the Union message President Eisenhower said, "There is one sphere in which civil rights are inevitably involved in Federal legislation. This is the sphere of immigration." Mr. Konvitz' lucid and carefully documented study centers on questions raised in this area. Intended for the non-specialist who is not afraid of thinking as he reads, the book presents the relevant data on admission and

exclusion policies, on deportation and naturalization.

With his customary fairness the author sets off the facts in each area from his own appraisals and suggestions. Where present policies are deficient, he indicates how improvements can be made, as well as where improvements are realizable. His eloquence against the quota system based on national origins, the unrealistically limited number of immigrants admitted to the states yearly, and the increasing harshness of deportation procedures should win a response from those who look on immigration as qualitatively different from the importation of bananas.

JOHN E. BLEWETT, S.J.
St. Marys, Kansas

THE STUDY OF HUMAN NATURE.—By Davis Lindsay Watson. Antioch Press, Yellow Springs, Ohio, 1953, 262 pp. \$3.50.

MAN AND MATTER: Essays Scientific & Christian.—By F. Sherwood Taylor. McMullen, New York (Chapman & Hall, London, 1951), 238 pp. \$3.50.

Dr. Watson describes the basic assumption of his book: "Too assiduous specialization in the study of mankind is misleading and dangerous." As in an earlier work, *Scientists Are Human*, (1938), he argues against the limitations of social science, crippled as it is by the use of a method borrowed from physics. He pleads for a larger view of man that includes religion, art and especially everyday human experience and the practical "horse sense" of the common man.

First steps toward this larger view of man's meaning and problems are guided by Prinzhorn's theory of "vital participation" and protected by a realization of the "relativity of psycho-social events." But mere observation and technique are not enough for vital participation in man's totality. Self-knowledge and a personal commitment in the conflict between good and evil are also necessary for the success of the social scientist.

Some practical observations are shrewd and stimulating. The author grapples with the problem of unity in man's personal and social life for which the mere scientific specialist has no answer. But "human na-

ture" for him is "the meaningful distillate of the performances of an organism having a complex physical and chemical structure, subject to a manifold dependence on its material and natural environment, and working all the time within the framework of potent biological patterns."

With this concept of man, Watson faces in his philosophy a disintegration as complete as the atomization he seeks to escape in his science. A final chapter, written as a postscript ten years after the book was projected, is a rather sad attempt at unifying experience by combining meditation on the New Testament with a self-reflection in which you "learn to find the fish and the amphibian in yourself."

Dr. Taylor's book is a collection of essays on the relation of religion and science, a subject he was often called upon to discuss during the ten years since his reception into the Catholic church. Like Watson, he also is interested in the problem of science and its limitations. (See his *The Fourfold Vision*.) In addition, he knows something of the nature and limitations of philosophy, and this knowledge keeps him aware of metaphysical assumptions about which writers like Watson are distressingly naive and which lead them to attempt numerous hybrids of Bible Christianity and evolutionary monism. Taylor's *Two Ways of Life: Christian and Materialist*, (1949) is a more complete synthesis of his thought.

JOHN E. GURR, S.J.
St. Louis University

THE PHILOSOPHY OF JACQUES MARITAIN.—By Charles A. Fecher. Newman Press, Westminster, Md., 1953, 361 pp. \$5.00.

This book is a *précis* of the ideas of a major thinker. Maritain—and this book—deserve a large audience; this is a presentation of his thought "for the benefit of the average intelligent reader unacquainted with philosophy in general and the higher technical aspects of scholasticism in particular."

Technical aspects suffer occasionally from lack of precision in thought and terminology which may be due either to Fecher's own limitations or to restrictions imposed by the vastness of the subject. In

either case, the book remains a distinct service to the general reader. It is the first full-length study of Maritain's thought, and its ability to rouse interest in a master will in the long run discount shortcomings of technical presentation.

Particularly valuable are the chapters on Maritain's social and political philosophy. A compact synthesis, they also bring into focus one of the many attractive aspects of Maritain's genius: his ability and willingness to engage as a philosopher in current issues.

Maritain's contributions to a realistic theory of knowledge, his analysis of a philosophy of science, the fine things he has thought and said about art, prayer and the Christian life are also available here in outline. These great contributions to the defense of the mind should be familiar to the educated. Fechner's book makes an easy familiarity possible as a beginning. In the end, it should lead many readers into Maritain's works. A good bibliographical note and a biographical sketch are added.

JOHN E. GURR, S.J.

SOLITUDE AND PRIVACY.—By Paul Halmos. Philosophical Library, New York, 1953, xvii, 181 pp. \$4.75.

Attempting to prove that neurosis is primarily a social factor, the author argues convincingly only when he lulls the reader into quiet acquiescence by a constant flow of paradigmatic, scientific jargon peculiar to Freud, Fromm and others. Actually he misses rather widely in his basic analysis of man as a social being.

He does not distinguish between man's need for society and his innate desire for friendship but joins the two and calls it a bio-social instinct. This he makes biologically similar to the herd instinct in animals and attributes an exaggerated importance to it. Man, for him, must of necessity have the companionship of his fellow men or be frustrated and develop into a neurotic; there is no room for the contemplative who forsakes the world for intimacy with God. Christianity is a force thwarting man's drive for sociality.

The author claims that the world's culture has been desocializing man in the past centuries; consequently, a reform towards socialization is now in order as psychiatric

therapy for the masses.

The facts from which the author draws his conclusions are few and poor, many of them theories and unfounded statements of other men.

WILLIAM LESTER, S.J.
Alma College.

OLDER PEOPLE.—By Robert J. Havighurst and Ruth Albrecht. Longmans, Green, New York, 1953, xxii, 415 pp. \$5.00.

The first part of this book could serve as a popular introduction to the study of the aged and their problems in such areas as health, work, economic security, leisure, housing, family relations. The second part provides more detailed data on these problem areas, based largely on findings from a statistical sample of the aged in "Prairie Town," a small cornbelt county seat. Quotations and personal descriptions from this and other studies of the aged are used to illustrate problems and isolate behavior patterns.

As an introduction to social gerontology the book is somewhat handicapped by the sparsity of documentation and bibliography. Any reader whose interest in the problems of the aged was aroused by this well-written book would be unable to determine the origin of many conclusions and deprived of a list of related writings to reinforce his new-found interest.

In spite of these shortcomings this book will be of use to readers in a country in which the proportion of the aged is constantly increasing if the book contained nothing more than its two brief but thought-provoking chapters, "What We Think of Our Elders," and "A Personal and Social Philosophy of Old Age."

FRANCIS AVESING
St. Louis University

RECREATION IN THE AMERICAN COMMUNITY.—By Howard G. Danford. Harper, New York, 1953, 464 pp. \$5.00.

Good will alone does not supply for the knowledge and skills needed by one providing recreational facilities to any group. Evidence of this can be found throughout Doctor Danford's book. In this respect we

call attention particularly to the chapters on liability and safety.

Persons needing recreational facilities are of all ages, and all are considered here. Appeal is made explicitly for the aged, and one might like to see more attention given the handicapped.

The book is of interest primarily to those interested in providing recreational facilities under public (tax-supported) auspices. Much that is said concerning recreation under public auspices can be applied to privately sponsored activities.

Statistics indicate the use of school buildings for recreation, and in many ways the author has clarified the value of sponsored recreation. Worthy of note is the balanced view in stressing the importance of group participation, while still facing the necessity of providing leadership and guidance to younger members of the community.

CHARLES R. MCKENNEY, S.J.
Holy Cross College

TRANSPORTATION AND THE GROWTH OF CITIES.—By Harlan W. Gilmore. Free Press, Glencoe, Ill., 1953, vi, 170 pp. \$3.00.

Although numerous systems for categorizing communities have already been devised, Professor Gilmore presents another for the social scientist's consideration. Using transportation as his frame of reference, the author unfolds his proposal for a more decisive method of classifying that elusive social unit, the community. Briefly stated, the thesis is that "community classification must be done on a basis of a combination of economic and social functions." (p. ii)

In an historical analysis of over 2,000 years, the relations between transportation and economic systems are surveyed. Along with what the author calls the taxation, trinket and equal trade systems, there arose various social systems within communities. Variations of rural-urban relations are most noticeable in the growth and decline of each of the above systems, with the two groups involved becoming more and more dependent on each other. Transportation inventions, with their victories over space and time, have played

a significant part in achieving these advantages.

A presentation of the traditional antagonisms that still exist between rural and urban dwellers definitely adds to the prestige of this study. For, as the author carefully exemplifies, age-old points of conflict are still with us as cultural lags. Transportation has closed the spatial gap between these groups, but social distinctions have not left men's minds. Here lie the ecologists' problems.

While devoting three chapters to historical analysis seems too lengthy, the remainder of this work will provide a challenge to human ecologists in particular and social scientists in general.

THOMAS J. BAIN, S.J.
West Baden College

HOUSING AND FAMILY LIFE.—By J. M. Mackintosh. British Book Centre, New York, 1952, ix, 230 pp. \$3.50.

Professor Mackintosh, professor of public health, University of London, has confined himself to two main issues: the relation between the dwelling and family health and the health functions of the home. After tracing the development of housing, he discusses the slum problem, over-crowding and its influence on disease and mental health; planning in the new home, the relation of house and home and future housing plans. Although the book primarily concerns England, frequent comparison is made with the United States and some European countries, and its general principles can be used anywhere. It is well illustrated.

To determine the effect of housing conditions on health is a difficult work of trying to unravel the threads of poverty, over-crowding, neglect, bad management, dilapidation of the dwelling, as well as the psychological reactions of home dwellers to various types and localities of houses. This latter consideration has not been given enough consideration in the past.

It is gratifying to read the chapter on *The Home and the Family*, and find in it: "... if we are genuinely aiming at the restoration of family life within a reasonable period, we also must tackle first things first ... one complete dwell-

ing for every family ... If we are to encourage people to have families, it is only reasonable to provide the accommodation in advance, by way of encouragement."

This book provides a lively and readable background against which the more technical problems facing town planners, architects, and public health authorities can be understood. It contains excellent references, bibliography and a fine index.

JAMES J. NEVILLE, S.J.
Woodstock College

IRELAND AND THE IRISH.—By Charles Duff. Putnam, New York, 1953, 288 pp. \$4.50.

This is an interesting study about Ireland by a shrewd observer, a member of the Protestant Ascendancy. Mr. Duff takes pride in the people of his homeland who are steadfast in their loyalty to the ideals and traditions of individualism, the family and the soil. He divides his work into two sections, Part I—*Background* and Part II—*Seeing Ireland*.

In Part I the author presents a brief and objective survey of Irish history, a good summary of ancient Gaelic literature and folklore and an interpretation of the modern Irish mind and its development. Part II is devoted to a tourist's itinerary based on ten centers, seven in the Republic and three in the Six-County area.

Mr. Duff gives several candid and noteworthy sketches about different aspects of Irish life. One deals with *Gombeensism*, an economic evil, whereby those who dominate many local activities do not perform vital work. Another is a series of reminiscences about the Literary Revival and Irish writers. The author, as a student, was acquainted with James Joyce. There is also a graphic description of a Twelfth of July celebration in which the Orangemen proclaim their staunch attachment to the ascendancy and the Crown with great ferocity. Mr. Duff reveals his apprehension over the savage drumming in honor of the seventeenth-century battle of the Boyne, which still influences the minds of many in the Six Counties today. This situation, however,

partially explains the problem of Irish Partition.

The omission of anything more than passing references to the influence of the church on modern Ireland and the devotion of the people to their church is a serious defect. This apparent lack of appreciation for Irish religious life and an occasional implication that a latent paganism exists in some of the rural districts detract from Mr. Duff's otherwise fine study.

JOHN H. CARROLL
Washington, D. C.

IS THE WORLD HEADING FOR STARVATION?—By A. G. Donnithorne. Catholic Social Guild, Oxford, 1953, 66 pp. \$1.00.

"Overpopulation" as hawked by contraceptive promoters has been dealt with inadequately by scientists up to now. Aspects of the question have occupied most of the researchers, and certain economic aspects most of all.

Here Professor Donnithorne, lecturer in political economy at University College, London, gives a thorough presentation of the issue as raised by propagandists like Vogt and Osborn, and an imposing answer based on the researches of scientists associated with the U.N. Scientific Conference on the Conservation and Utilization of Resources.

In the light of these findings, the propaganda of the contraceptualists is seen as unscientific; yet the title question can be answered negatively only if the nations drop their "political and economical rigidity which frustrates us at present."

The booklet will make excellent material for discussion clubs and sociology classes.

RAYMOND BERNARD, S.J.

FROM FISH TO PHILOSOPHER.—By Homer W. Smith. Little, Brown, Boston, 1953, 264 pp. \$4.00.

The author, professor of physiology at New York University school of medicine, is well known for his *Kamongo* and *Man and His Gods*. His latest book is a purported history of evolution centered around the developing complexity of the kidney.

No one can dispute the observable anatomical facts. The presentation of real paleontological findings is clear and interesting.

Scientific objectivity to be looked for in assigning the cause for the higher organization in the body of mammals and man is missing in the author's inadequate presentation of evolutionary development by chance.

Surely it would be far easier to believe that an all-wise God designed the wonderful bodies of men and animals. We are offered as an alternative the view that "the kidney had to make for itself a new internal conduit." (p. 38)

After the author's thrilling exposition of the marvelous capacities of the human mind, it is disappointing to read that "a man can learn more than a toad—because of differences in the elaboration of the brain." (p. 181)

BERNARD SCULLY, S.J.
Weston College

A CITY PARISH GROWS AND CHANGES.—By Sister M. Martina Abbott, S.C. Catholic University of America Press, Washington, 1953, vii, 87 pp. \$3.00.

Although it has aroused considerable interest in recent times, the sociology of the parish has scarcely developed beyond the wishful-thinking stage. The present study analyzes briefly the effect of ecological change, population mobility and ethnic succession on the structure of one urban territorial parish. This is an excellent initial study, but it should be completed by applying the same type of analysis to the national parishes in the district.

ERNST JÜNGER.—By J. P. Stern. Yale University Press, New Haven, 1953, 63 pp. \$2.50.

This critical essay is another fine addition to the series: *Studies in Modern European Literature and Thought*. The author, lecturer in German at Cambridge University, is well qualified to handle "the most important author writing in Germany today."

Stern's treatment of Jünger follows a clear, simple plan. He starts with an evaluation of Jünger's writing and ideology.

then provides the orientation necessary for the average American or English reader, by giving a survey of Jünger's life and a general conspectus of the literary scene in contemporary Germany. Upon this basis, a scholarly criticism is made of Jünger's writings from both the literary and philosophical viewpoint. The essay closes with a summation.

Stern's thesis is that Jünger has his importance and his popularity in contemporary Germany because of the nature of his themes: "death, total war and the depersonalization of modern man." He claims, however, that Jünger is not a truly great author because of his artificial literary devices, his lack of psychological insight and "defective sensibility."

The critic manifests a sound insight into Jünger's fundamental ideas and his mode of expression. On the other hand, since he is writing *ex professo* to balance the eulogies that have appeared, he tends to give the reader a negative viewpoint of this contemporary German author.

WILLIAM J. BOSCH, S.J.
West Baden College

ROGER BACON IN LIFE AND LEGEND.

—By E. Westacott. Philosophical Library, New York, 1953, xii, 140 pp. \$3.75.

This brief outline of the life and thought of Roger Bacon will provide the student with an excellent handbook and source-book. The beginner in this field will find in its pages many suggestions for further study. The chief assets of the book are its abundant and scholarly footnotes and annotations. In addition, it has a well-chosen and adequate bibliography.

J. A. CHATARD, S.J.
Woodstock College

YOUNG PEOPLE'S HEBREW HISTORY.—

By Louis Wallis. Philosophical Library, New York, 1953, ix, 117 pp. \$2.50.

This essay, covering the period from Israel's entry into Canaan to the Babylonian captivity of the Southern Kingdom, bears little resemblance to the biblical account. Rejecting the supernatural, Wallis portrays Hebrew history as purely secular. Monotheism evolved as a result of social,

economic and political pressures whereby the Jews were finally "terrorized into the cult of One God." (p. 109) This process, he claims, was completed only at the time of the captivity.

ARTHUR E. SWAIN, S.J.
Alma College

SAVING CHILDREN FROM DELINQUENCY.—By D. H. Stott. Philosophical Library, New York, 1953, x, 266 pp. \$4.75.

How to save children from delinquency? We have always known the answer. Prevent the causes. Start early enough. Don't wait for the symptoms to appear. Don't cure delinquency, but *care* that it will not arise. Don't "pick up the bits," but keep the bits together from the start. This we have always known. And this is Dr. Stott's thesis.

The specific contribution the author makes seems to be in the appendices, in which he shows how to diagnose delinquency tendencies in youngsters and indicates the relation between delinquency and intelligence.

Delinquency must be seen a "part of the wider evil of unhappy childhood. If we prevent the latter, delinquency will also be prevented. . . ." This is the heart of a book, too much similar to (and much higher priced than) many other studies of delinquency to deserve general acclamation and patronage.

GENE JAKUBEK, S.J.
St. Mary's Kansas

TELEVISION ADVERTISING AND PRODUCTION HANDBOOK.—By Irving Settel, Norman Glenn and Associates. Crowell Co., New York, 1953, xv, 480 pp. \$4.50.

From research, preparation of the script, through casting, financing the production, shooting and staging, to editing, promoting and advertising the finished TV production, this book gives up-to-the-minute advice. Written from data obtained by experts in TV work and carefully edited, this contribution is useful for anyone interested in any aspect of TV production.

TRENDS

Apartheid in South Africa

The effect of Premier Daniel F. Malan's announced resignation from political life on November 30 will depend largely upon who is named his successor. Choice depends upon the caucus of the Transvaal National party, which is headed by one of the contenders, Johannes G. Strydom. The other possible choice is Nicolaas C. Havenga, for some 25 years South Africa's finance minister.

Strydom is a known partisan of *apartheid* who recently announced a vigorous effort on the part of his government to win the support of the principal African colonial powers, Britain, Belgium, France and Portugal, to a white-supremacy policy which would preclude establishment of Negro governments (like the Gold Coast) south of the equator.

Havenga has favored some moderation of *apartheid* policies, particularly in the matter of election lists. He also is an advocate of better relations between Dutch and English whites in the Union and of continued membership in the British Commonwealth. The finance minister is likewise a director of the Nationalist Party Publishing House which recently published a work by G. D. Scholtz, editor of *Die Transvaaler*. The book calls for a radically revised attitude toward the Negro and the ultimate elimination of segregation practices.

"Right-to-Work" Legislation

Three states (Mississippi, South Carolina and Louisiana) during 1954 brought the total of so-called "right-to-work" restrictive laws to seventeen. At present such a bill is up in the Missouri legislature, strongly supported by the Missouri State Chamber of Commerce in an advertising campaign and bitterly fought by unionists. Recently Kansas and Idaho were also considering similar bills.

With the passage of the Louisiana law,

the entire South, (except for Oklahoma) has come under coverage of what the unions call "right-to-scab" legislation. Outside the South, six states outlaw union shop contracts, closed shops and maintenance of membership: Arizona, Nevada, Nebraska, North and South Dakota and Iowa. Five other states impose some slight restrictions on union security contracts (Colorado, Kansas, Wisconsin, Maryland and Massachusetts).

In Oklahoma, where three separate bills were considered and killed, an organization called, "Jobs, Inc.," sponsored a campaign of propaganda to push the bills. A labor paper editor there showed that with 81,000 workers in Oklahoma and in Arkansas, the latter state had an annual payroll of \$69 million less than his state. He claimed that the Arkansas "right-to-work" law had crippled the standard of living for workers in Arkansas and was threatening the standard in any state which gave serious attention to its passage.

Meantime, Louisiana saw an intense struggle over the same issue. The Archbishop of New Orleans, the Most Reverend Joseph F. Rummel, and his representative, the Reverend Louis J. Twomey, S.J., publicly opposed any such legislation. A group of laymen calling themselves a Catholic committee protested the interference in "economic matters" and pretended to prove that the Popes had justified "the right to work" and their proposed legislation. The chancellor of the archdiocese accused the laymen of misquoting the Reverend Edward A. Keller's writings. The bill finally was carried, and Louisiana became the 17th state to adopt legal restrictions on unions.

The statements made by Father Twomey in the name of the Archbishop of New Orleans before legislative committees are published in *The Catholic Mind* for September. It is believed that no other official condemnation of such a move has been published anywhere.

Meantime, in Idaho the Supreme Court

ruled that the title "right-to-work" did not satisfy legal requirements for an accurate and distinctive title for the bill proposed and sponsored by an organization calling itself the "People's Right to Work Committee, Inc."

The St. Louis *Register* published a front-page article condemning the legislation proposed in the Missouri legislature, as opposed to Catholic teaching.

Emigrants Aided

Since the Intergovernmental Committee for European Migration (ICEM) was established under U. S. initiative in 1951 a total of 24 governments have joined the organization. Beginning operations in 1952, ICEM has aided 229,665 persons in transferring from Europe (chiefly Italy, Germany, Austria, the Netherlands and Greece) to Australia, Canada, Latin America and the U. S. During the first six months of 1954 about 64,500 moved under ICEM auspices, and the total for May, 1954, (14,048), was the largest number in any month since setting up the organization.

A constitution approved at the sixth session of the Committee last year will give

greater stability to the organization. Eleven of the sixteen needed ratifications have been obtained. The ICEM is to continue in existence for about five years, and an estimated three million persons stand in need of its aid.

Odd Ends

School enrollment hit a new high of 38,000,000 in the United States this September. Total number of students has increased in each of the last ten years. . . . A report issued recently by the UN Social Affairs department shows that adult criminal probation is successful in more than seventy per cent of cases in Britain, Denmark, Norway, Sweden, the Netherlands and the United States. . . . Small loans up to about \$375 are granted by the Swedish government to help newly married couples establish homes. No security is required, and eight years are allowed for repayment, but only couples with good credit records are eligible. . . . Crucial hearings on desegregation techniques will be opened by the U. S. Supreme Court on November 15. . . . The number of non-farm families owning their own homes rose to 56 per cent of all such families in 1954. The figure stood at exactly half in 1950.

LETTERS

International Relations

If you are reprinting the article which appeared in the October, 1954, issue of *SOCIAL ORDER* entitled "Our Bishops Speak . . . on International Relations," by Rev. Michael H. Jordan, S.J., we would be very interested in obtaining a large quantity.

(Rev.) WILLIAM F. KELLY, S.T.D.
Brooklyn, N. Y.

Will you kindly advise me if reprints are available of the article. . . .

FLORENCE A. WILSON
Brooklyn, N. Y.

Do you intend to reprint the article on the international teaching of the American hierarchy appearing in the October issue of *SOCIAL ORDER*?

CATHERINE SCHAEFER
N.C.W.C. Office for UN Affairs

May we have your permission to mimeograph the article in your October issue by Michael H. Jordan, "Our Bishop's Speak . . . on International Relations?" We think it is most timely and of grave importance in event of the revisions that are

scheduled for the coming year on the UN Charter.

(REV.) E. M. LEIMKUHLER, S.M.
Dayton, Ohio

» Mimeographed reprints of this article will be available from Catholic Action Reprints, University of Dayton, Dayton 9, Ohio. Single copies, 5c each; 21-100 copies, 4c each; over 100, 3c each. Ed.

Pius X's Encyclical

Father Vincent Yzermans (SOCIAL ORDER, September, p. 298) finds no English translation of St. Pius X's encyclical, *Singulari Quadam*, of 1912. But surely it appears in Ryan and Husslein, *The Church and Labor*, pp. 127-32.

Pope Pius XI's direction to the wider world (*Quadragesimo Anno*, n. 35) of the teaching of this encyclical addressed to Germany has long been upheld as a charter for the A.C.T.U. in Britain.

L. O'HEA, S.J.
St. Asaph, North Wales

"Violent and Vast Opposition"

... Mr. Ryan generalizes too widely and too dolefully, when he says "It is a sobering and sad fact that the vast majority of white Southerners are violently opposed to school desegregation—or desegregation of any sort." [SOCIAL ORDER, September, 1954, p. 290] I feel that the old phenomenon will repeat itself here: alarm over the *hypothesis*, but ... altruistic resignation over the *fait accompli*. However, it may be just as well that the worst picture be presented first. It will be easy to follow it up with more careful studies ...

JOHN LAFARGE, S.J.
America

... I read with great interest Dr. Ryan's article, [which shows] a tremendous interest in the subject, but I am inclined to think that he is somewhat pessimistic about the future. I personally do not agree that the "vast majority of white Southerners are violently opposed."

The opposition, I think, is proportionate to the amount of displacement which is going to occur in the social educational patterns in the South. Naturally, where there is a larger Negro population, there will be a greater resistance to the idea. The other field of opposition is going to come from the low-paid white workers because they are very conscious that one step down from their jobs are jobs occupied by Negroes. Therefore, one step up in the job classification for Negroes will mean that it will be possible to displace many white workers in industry. Because many of the white workers in the region are in comparatively "unskilled" trades, it becomes a question of "bread and butter" to them, and I think it has a lot to do with their resistance.

MAURICE V. SHEAN, C.O.
Catholic Committee of the South
Rock Hill, S. C.

Clear and Concise

... Now that I am going into economics and political science here, I want to thank SOCIAL ORDER for helping to keep alive my interest in modern social problems. Thanks, too, for giving the American public a clear and concise exposition of things social.

HARVEY CLERMONT, O. F. M. CAP.
Capuchin College
Washington, D. C.

... The magazine is splendid ...

FRANCIS V. COURNEEN, S.J.
Fordham University
New York

... In my work and travel as a union representative, I make sure to read your very informative magazine.

PHYLLIS MAYES
I.L.G.W.U.
Scranton, Pa.

... I am impressed by the variety of issues dealt with in the October number.

ARTHUR E. LEAN
Extension Service
University of Michigan
Ann Arbor

Worth Reading

Everett S. Graham, "Value-free Methodology: a Sectarian Weapon," *America*, 92 (October 9, 1954) 37-39.

Efforts to develop a social-science methodology comparable to that of the natural sciences have canonized a set of naturalistic values inimical to religion and all theistic values.

"The Catholic Looks at Moral Re-Armament," *Social Survey*, Australia 3 (September, 1954) 6-10.

While there is much in M.R.A. of which a Catholic can approve, the movement is not for Catholics because of its Protestant origin and dogmatic system and even more because its exaggerated reliance upon personal, divine guidance can lead to serious error and absurdity.

"United States Tax Policy," *Current History*, 27 (August, 1954) 65-119.

Eight articles and two documentary pieces examine the history of American tax practices, federal, state and local; only one article considers the present federal income-tax legislation; the two documents present Republican and Democratic positions.

A. J. Maydiou, "Christians at Work," *Cross Currents*, 4 (Fall, 1954) 293-309.

A plea for the constant renewal of Christianity in faith and in life, without which it cannot be a vital influence in an actual world.

William J. Smith, S.J., "Applying the Principles," *Voice of St. Jude*, 5 (September, 1954) 7-10.

Attitudes toward the reorganization of society vary considerably today, with some Catholics violently opposed to any change, others insisting that the papal documents be laid out in great detail and with author-

ity. Some type of application of the principles of the papal encyclicals must be made, evidently, but Father Smith holds that such "social engineering research" must be done by others than the apologist for Catholic social teaching.

Spartacus, "Towards a Just Wages Structure," *Christian Democrat*, 5 (September-October, 1954) 455-63.

Outlines a proposal to adjust workers' incomes to family needs by establishing a wage pool formed by a ten percent tax on wages from which family allowances would be paid at the rate of 17s (\$2.38) for each child weekly.

American Journal of Sociology, 2 (September, 1954).

The whole issue is devoted to "The Study of the Community," with some provocative articles, all leading the reader to the conclusion that much solid thinking has to be done on the subject.

George Wilson Pierson, "The Moving American," *Yale Review*, 1 (Autumn, 1954) 99-112.

Americans have been moving since colonial days, says this historian, until we have become "stabilized in our instability." Helpful towards understanding the problem of mobility.

Cicely Watson, "Population Policy in France: Family Allowances and other Benefits, II. IV — Post-war Developments," *Population Studies*, 1 (July, 1954) 46-73.

This closes a series on French population policy, previous subjects having been birth control and abortion since 1939, recent changes in French immigration policy, housing. Shows a very strong bias in favor of contraception.

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NOVEMBER, 1954